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THE BIBLE AS LITERATURE

BY
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PREFACE.

This book is an attempt to present the results of modern criticism of the Bible in condensed and simplified form adapted for the use of the older pupils in our Sunday Schools. To confine the consideration of all the books of the Bible within so narrow a space has been an exacting task. The writer has been forced to omit valuable material, and even what has been dealt with gives in outline merely the more significant facts and theories. For this reason some dogmatism colors the treatment of the Biblical books, which must not be taken as a mark of final conclusions, for many questions are still open. The judgments here offered regarding doubtful matters are reasonable and moderate and are founded upon the agreement of scholarly experts.

More substance is in these lessons than can be fully considered in the time assigned for class work in a Sunday-School session. This abundance is for the benefit of the teacher, who may make a choice of material and vary the form of his instruction. Reading selections from the books discussed should be the regular practice in class, that its work may not be merely about the Bible, but come close to its heart and meaning. This is possible only in a limited way, and for this purpose a few of the passages mentioned in the lesson should be looked over in class. A good idea of a book can be had by observing its parts and topics as indicated in the lesson.

In addition, the teacher had better read important parts of each book in preparation for the lesson, and his endeavor should always be to increase the interest of his pupils in the Biblical books themselves. The supplements which are added in some instances are illustrations or expansions of the preceding lessons. They are mainly for teachers, and need be referred to only so far as to clear up difficulties and furnish details that could not be compressed into the text of the lessons.

The writer indulges the hope that this text-book may be

of value beyond the Sunday-School classes to which it is especially addressed. There are many who have neither time nor aptness for using technical treatises of Biblical criticism, who may obtain an intelligent view of it by means of this primer which would reinforce and enlighten their interest in the Bible.

J. M. W.

CONTENTS.

I.	General Facts about the Bible	1
II.	The Pentateuch	5
	Supplement: The Four Versions	8
III.	Earliest Writings of the Hebrews	10
IV.	Late Prophetic Writing	14
V.	The Priestly Writing	17
VI.	The Laws of the Hebrews	21
	Supplement: The Three Versions	25
VII.	Joshua and Judges	27
VIII.	The Book of Samuel	31
IX.	The Book of Kings	34
X.	Chronicles, Ezra, and Nehemiah	38
XI.	The Book of Isaiah	42
XII.	The Book of Jeremiah	46
XIII.	The Book of Ezekiel	50
XIV.	The Book of the Twelve Prophets	54
XV.	The Book of Psalms	58
XVI.	Two Small Books of Poetry	63
XVII.	Wisdom Literature, the Book of Proverbs	67
XVIII.	Ecclesiastes, a Book of Pessimism	71
XIX.	Job, a Dramatic Poem	75
XX.	Two Romances, Ruth and Esther	80
XXI.	Two Apocalypses	83
XXII.	The Gospel according to Matthew	88
XXIII.	The Gospel according to Mark	93
XXIV.	The Gospel according to Luke	98
XXV.	The Gospel according to John	103
XXVI.	The Acts of the Apostles	109
XXVII.	Paul and his Writings	114
XXVIII.	Early Writings of Paul	118
XXIX.	The Epistle to the Romans	122
XXX.	The Corinthian Letters	126
XXXI.	The Last Letters of Paul	130
XXXII.	Hebrews and the Pastoral Epistles	134
XXXIII.	The Catholic Epistles	139
XXXIV.	Making the Bible	145
	Supplement: The Apocrypha	150
XXXV.	Old Versions of the Bible	152
XXXVI.	History of the English Bible	157

I. General Facts about the Bible.

The Land of the Bible.

Palestine, or Canaan, is a country about the size of Massachusetts. It is a narrow strip of land, 40 to 80 miles wide, 200 miles long, the Mediterranean Sea forming its western boundary and the Syro-Arabian desert its eastern border. The land on the Mediterranean is low, but from the coast toward the Jordan River it rises into a series of hills 3,000 feet in height. East of this hill country a long, deep ravine running north and south divides the land into equal parts.

The Jordan, Sea of Galilee, and Dead Sea lie in this wonderful ravine below the level of the sea. There is a steady descent from the sources of the Jordan in the north a few feet above sea-level to the Dead Sea in the south, which is 1,292 feet below the sea. East of this valley is a mountain range and great stretches of desert in which the Hebrew tribes lived as nomads before settling west of the Jordan, their permanent abode from the eleventh century B.C.

This land west of the Jordan, Canaan, is fertile, and its surface from ancient times has been varied by forests, orchards, fields, vineyards, and gardens, and the labor necessary to successful agriculture had important effects upon the energy and health of its inhabitants. Canaan was divided among the twelve tribes of Israel in the early historical period. In the time of Jesus the region had three divisions,—Galilee in the north, Samaria in the center, and Judea in the south.

The Age of the Bible.

The early dates of Hebrew history are uncertain. The entrance into Egypt took place about 1350: the Exodus from Egypt took place about 1250 B.C.; but before that the Hebrew tribes had been together for many generations, wandering in the country east of the Jordan. Therefore, the Biblical period stretches from 1500 B.C. to the second century of our era,

seventeen hundred years. The oral traditions of their origins go back as far as 1500 B.C. Early writings, of which some parts are preserved in the Biblical books, were composed from 1050 to 750 B.C. A series of narratives in the first books of the Old Testament belongs in the ninth century B.C. Another series of narratives took shape about a century later. The prophet Amos wrote his book in 760 B.C. and it is therefore the oldest complete book in the Bible. From 850 to 100 B.C. is the age when the Old Testament was written, and by editing and compilation was gradually put into its now familiar form.

The New Testament covers about a century in the composition of its twenty-seven books,—from 53 to 150 A.D. The earliest of its books, 1 Thessalonians, belongs in the year 53: the latest, 2 Peter, was written about 150 A.D.

The People of the Bible.

Hebrews, Israelites, Jews, are names of the ancient people of the Bible. They were called Hebrews, "people from the other side," by the Canaanites, whose country they invaded, because they entered Canaan from the east side of the Jordan. The Hebrews are Semites, of the same race as the Babylonians, Assyrians, Canaanites, Arameans, Arabians, and Ethiopians. Certain Semitic families under Abraham entered Palestine, and lived for generations as wandering herdsmen. A portion of them went south into Goshen near the Nile, became rich and attracted the Abrahamic tribes to join them. The Egyptian rulers, the Pharaohs, forced these Semitic herdsmen into bondage as brick-makers and builders, until a deliverer, Moses, appeared, who organized and guided them into the freedom of the desert by the strength of his religious enthusiasm and genius.

From this time, about 1250 B.C., their national history begins. They resumed their former wandering life for about a century, when they invaded Canaan, settled there, and adopted the life of agriculture and handicraft. At this period the Hebrews were a federation of tribes ruled by natural leaders called Judges, who were, however, warriors and men of affairs

rather than jurists. In 1030 they changed their federation into a kingdom, with Saul as king. After Saul's death two glorious reigns under David and Solomon followed. In 937 the kingdom divided into a northern kingdom called Israel, a southern kingdom, Judah. Israel endured down to 721 B.C., when it was crushed by the Assyrians. Judah in turn was overwhelmed by the Babylonians in 598 B.C. and the best of its people taken into captivity into Babylon, and the last scene of its national life was the destruction of Jerusalem in 586 B.C.

The Hebrews are henceforth not a nation, but a church, intensely loyal to the religion of Israel, now called Judaism, which had taken on new life under the humiliation of defeat and exile. When Cyrus, the Persian, conquered Babylon (538 B.C.), he allowed the Jewish exiles to return to Jerusalem. Here they rebuilt the temple and afterwards the walls of the city, and with varying fortunes lived and cherished their faith, subject in turn to Persian, Greek, Syrian, Egyptian, and Roman domination until the destruction of Jerusalem by the Romans in 70 A.D. scattered Judaism and the Jews among the nations of the earth.

The Contents of the Bible.

The Bible preserves for all time the life and spirit of the Hebrew race, distinguished by its genius for morality and religion. Its larger part, called the Old Testament, is the distinctively national literature of the Hebrews. The second part, called the New Testament, the sacred book of Christianity, is also the outgrowth of Hebrew life and thought. The Old Testament was the sacred book of the early Christians until the second century of our era, when the books now included in the New Testament were recognized as authoritative for guidance in the religious life.

A third part, called the Apocrypha, or doubtful books, is sometimes printed as a supplement to the Old Testament. The Apocrypha includes fourteen books which the Jews, in collecting their sacred writings, rejected as less valuable than the approved books.

The Old Testament contains: 1. The primitive traditions of the Hebrews. 2. Their political annals, histories, biographies of heroes. 3. Discourses and letters of their prophets; *i.e.*, religious and moral leaders. 4. Poetry of love, wisdom, and religion. 5. Laws.

The New Testament contains: 1. The Gospels, a fourfold account of the life of Jesus. 2. The Acts, annals of the beginnings of Christianity. 3. Letters of Paul. 4. Letters of other Christian leaders. 5. An Apocalypse, or Revelation.

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1. Describe the land of the Bible, its situation, size, and general features. 2. What part became the home of the Hebrews? 3. What effect had the nature of the soil upon the life of the people? 4. Name the three divisions of the country in the time of Jesus. 5. Date of entrance of Hebrews into Egypt? of exodus? 6. Extent of period of Bible times? 7. What was the primitive period of its writings? 8. Date of the first important writings? of the second series? 9. What is the oldest complete book? 10. Give the extent of time covered by the writing, editing, and compiling of the Old Testament? of the New Testament? 11. Give names for the people of the Bible? 12. What is their race? some of its branches? 13. Give outline of their history. 14. What were they in the nomadic period? in their Egyptian settlement? after invading Canaan? 15. When was the kingdom founded? 16. Name two successful reigns after Saul. 17. Date of the division of the kingdom? names of the parts? 18. When and by whom was Israel destroyed? 19. Describe the fate of Judah? 20. Outline the story of Judaism to the destruction of Jerusalem, 70 A.D. 21. What is the Bible? 22. Tell about the Apocrypha. 23. Give contents of the Old Testament; of the New Testament.

II. The Pentateuch.

Historical Criticism of the Bible.

Historical criticism of the Bible is the science of investigating the origin, character, authorship, and historical setting of its various books. No ancient book can be truly understood until what its author meant has been discovered. This implies research into the history of the period in which he lived, a thorough study of the language that he used, comparison of related languages, and observation of monuments and other remains of that time. The historical background of a book helps us to understand the purpose of the author, the ideas, the events, the customs of the time, and sometimes throws light upon what kind of man the author was. All this is of great importance in interpreting an ancient book, and the use of this material is the method of historical criticism.

Interwoven Records.

The method of historical criticism has been applied to the books of the Bible by many scholars in the past two centuries, and interesting results have been attained, which are now commonly accepted. Nearly all of these old books are shown to be compilations of writings and oral tradition, existing long before the time wherein they took their present form. They were compiled for various reasons, the character and interests of the authors and the influences of the time affecting the choice of material and the style of arrangement.

For example, the Pentateuch, the fivefold book of Moses (the first five books of the Old Testament), was once thought to be the work of Moses. Historical criticism has satisfactorily proven that Moses could not have written these books, and the testimony of the books themselves verifies this conclusion. The last eight verses of Deuteronomy describe the death and burial of Moses. This is only one of scores of passages referring to events after his time which neither he nor any other writer of his time could have recorded. More-

over, several authors can be plainly traced by their differing styles throughout the Pentateuch, and more than sixty instances of parallel or repeated stories have been found. Two and sometimes three accounts of the same events lie side by side, disagreeing in details, in time, and in some cases quite contradictory. Evidently, one man did not write these unlike stories, blending them into the medley of repetition and contradiction of which these first books of the Bible consist.

Tracing the Different Narratives.

In 1753 a French scholar noticed that two names for God were used in turn in the book of Genesis,—Jehovah and Elohim. This and other similar facts helped him to disentangle two original books in Genesis, interwoven part with part by some compiler. This was the clew that was to bring order out of the literary chaos in the Pentateuch. Further investigation of the language and ideas in these books clearly established the fact of three main strands of narrative running through them. Joshua and Judges, the sequel to the Pentateuch, also have these three strands side by side.

We shall look at the details of these three original documents later. At present it is enough to say that the oldest is called the Jehovistic, the second the Elohistic narrative, from the distinctive word for God that each uses, Jehovah and Elohim respectively. The third is named the Priestly narrative, because of its prevailing interest in matters of ritual and worship. A fourth document, a late prophetic book, is known as the Deuteronomic document, because its largest part is found in Deuteronomy. We shall hereafter refer to them for convenience as J, E, D, P. The judgment of critical scholarship now generally agreed upon is that the Pentateuch and its sequel, Joshua and Judges, are made up of these four documents, J, E, D, P, fitted into one another crudely so as to make apparently one continuous writing with seven general divisions,—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, and Judges.

Authors of these Documents.

These four documents are not the work of four individuals, but rather of four groups or schools of writers. The chief material of all four is oral tradition; *i.e.*, stories remembered and passed along from generation to generation years before they were written. In the ninth century B.C. a school of writers living in Judea collected and wrote in orderly fashion the traditions current in their country. This was J, the story of the origin of life and Hebrew history according to the view of the prophets or teachers of Judea. A little later, in the eighth century B.C., a school of Ephraimite prophets, of the northern kingdom, did the same thing with the familiar traditions treasured by their countrymen, and this was E, the story of the beginnings of history as understood and accepted among the teachers of northern Israel. In the seventh century B.C. another group of prophetic writers collected and composed D, and all three were interwoven not long after. Then the Priestly narratives, P, were composed in the fifth century by a group of ecclesiastics, and within the next hundred years their writing was fused with J, E, and D, forming the early books of the Bible as we have them.

This is not the whole history, for there are later Judean prophetic accounts and later Ephraimite prophetic writings that were joined to the earlier. Besides, there are many editorial and explanatory additions which became parts of the original stories. So that we are dealing with books which we cannot interpret and properly appreciate until we recognize their composite nature and become acquainted with at least the outline of their history.

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1. Define historical criticism. 2. Why is it necessary to apply it to the Bible? 3. How long have scholars been using this method? 4. What has been discovered about the books of the Bible? 5. Briefly give results in regard to the Pentateuch. 6. How many parallel or repeated stories does it contain? 7. What is the relation of these duplicates? 8. Is it likely that one author wrote them all? 9. Name the key to explain

this disorder. 10. How many strands of narrative are traceable? 11. Through what other books do these strands extend? 12. Name these documents. 13. What are their symbolic letters? 14. State summary of conclusions about them. 15. What can we say about the authors? 16. Name their chief material and tell what is meant by it. 17. Give origin of J? of E? of D? of P? 18. When were all compiled into the Pentateuch and its sequel? 19. State supplementary facts. 20. Study carefully the four versions of Jehovah's covenant with Abraham in the supplement to this lesson.

The Four Versions.

Jehovah's Covenant with Abraham.

Jehovistic (*J*).	*Elohistic* (*E*).	*Deuteronomic* (*D*).	*Priestly* (*P*).
Genesis xiii. 18. Then Abram moved his tent and came and dwelt by the oaks of Mamre which is in Hebron, and built there an altar unto Jehovah. xv. 1[bd]. The word of Jehovah came to Abram, saying, Exceeding great is thy reward. 2[a]. And Abram said, O Lord Jehovah, what wilt thou give me, seeing I go childless, 3[b]. And, lo, one born in my house is mine heir. 4. And, behold, the word of Jehovah came unto him, saying, This man shall not be thine heir; but he that shall come forth out of thine own body shall be thine heir. 6. And he believed in Jehovah, and he reckoned it to him for righteousness. 7. And he said unto him, I am Jehovah that brought thee out of Ur of the Chaldees to give thee this land to inherit it. 8. And he said, O Lord Jehovah, how shall I know	xv. 1[a]. After these things, 12[b], a deep sleep fell upon Abram, 1[c], *and God spoke* in a vision saying, Fear not Abram, I am thy shield. 3[a]. And Abram said, Behold, to me thou hast given no seed, 2[b], and he that shall be possessor of my house is Eliezer of Damascus. 5. And he (God) brought him forth abroad and said, Look now toward heaven, and number the stars, if thou be able to number them, and he said unto him, So shall thy seed be. 13. And he said unto Abram, Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them and they shall afflict them four hundred years. 14. And also that nation whom they shall serve will I judge, and afterward they shall come out with great substance. 15. But thou shalt go to thy fathers in peace;	xiii. 14. And Jehovah said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; 15. for all the land which thou seest, to thee will I give it and to thy seed forever. 16. And I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then may thy seed be also numbered. 17. Arise, walk through the land in the length of it and the breadth of it; for to thee will I give it.	xvii. 1. And when Abram was ninety years old and nine, Jehovah appeared to Abram, and said unto him, I am God Almighty; walk before me and be perfect. 2. And I will make my covenant between me and thee, and will multiply thee exceedingly. 3. And Abram fell on his face; and God talked with him, saying, 4. As for me, behold, my covenant is with thee, and thou shalt be the father of a multitude of nations. 5. Neither shall thy name any more be called Abram but thy name shall be Abraham; for the father of a multitude of nations have I made thee. 6. And I will make thee exceeding fruitful, and I will make nations of thee and kings shall come out of thee. 7. And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant to

Jehovah's Covenant with Abraham.—*Continued.*

Jehovistic (*J*).	*Elohistic* (*E*).		*Priestly* (*P*).
that I shall inherit it? 9. And he said unto him, Take me a heifer three years old and a she-goat three years old, and a turtle dove and a young pigeon. 10. And he took him all these and divided them in the midst, and laid each half over against the other; but the birds divided he not. 11. And the birds of prey came down upon the carcasses, and Abram drove them away. 12ac. And when the sun was going down, lc, a horror of great darkness fell upon him. 17. And it came to pass that when the sun went down and it was dark, behold, a smoking furnace and a flaming torch that passed between these pieces. 18. In that day Jehovah made a covenant with Abram, saying, Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates.	thou shalt be buried in a good old age. 16. And in the fourth generation they shall come hither again; for the iniquity of the Amorite is not yet full.		be a God to thee and to thy seed after thee. 8. And I will give unto thee and to thy seed after thee the land of thy sojournings, all the land of Canaan for an everlasting possession; and I will be their God. 9. And God said unto Abraham, And as for thee thou shalt keep my covenant thou and thy seed after thee, throughout their generations. 10. This is my covenant, which ye shall keep between me and you and thy seed after thee; every male among you shall be circumcised. 11. And ye shall be circumcised in the flesh of your foreskin, and it shall be a token of a covenant betwixt me and you. 12. And he that is eight days old shall be circumcised among you, every male throughout your generations, he that is born in the house, or bought with money of any foreigner that is not of thy seed. 13. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. 14. And the uncircumcised male who is not circumcised in the flesh of his foreskin, that soul shall be cut off from his people; he hath broken my covenant.

III. Earliest Writings of the Hebrews.

The Art of Writing.

The Hebrews could not have practised writing before the time of their settlement in Palestine (1150 B.C.), because their life of wandering and tribal warfare unfitted them for acquiring the arts of civilization. Literature, before the age of the kingdom (1030 B.C.), was made up of primitive songs and stories treasured in the memory, and made so familiar by repetition as to be passed down to after generations. Even during the period of the conquest of Canaan, from 1150 B.C. to Solomon's reign, 975 B.C., written literature did not reach full development. A good beginning was made in this period. The local sanctuaries were centers of literary activity, gathering the stories associated with their holy places.

From David's reign, 1000 B.C., an official scribe was attached to the royal court to record the doings of the king and his chief men (2 Samuel viii. 16, 17). Stories about the Judges or tribal champions were preserved in writing. Schools of prophets, the religious teachers of the Hebrews, employed themselves in collecting the old narratives of the primitive age of their people's history.

Two books older than those we are about to study are mentioned in the Pentateuch: "The Book of the Wars of Jehovah" (Numbers xxi. 14) and "The Book of the Righteous One," *i.e.* Israel (Joshua x. 13; 2 Samuel i. 18). The method of composition among the Hebrews was chiefly fitting together materials, stories, songs, proverbs, annals, with little rewriting.

Authorship did not mean complete making over of material as modern writing, which presents facts and opinions in an individual way with as much originality of style as possible. Composition was mainly compilation, keeping the words and style of the originals and adapting them to the purpose of the writer by additions and comments of his own. The chief originality in many Hebrew writings was in the arrange-

ment and selection of material and in the purpose of the writer shown by his use of the material.

The Oldest Document.

The oldest Hebrew writing that has survived in fairly complete form is the work of the Jehovist that we refer to as J. Although it contains fragments as late as the seventh century, yet it is believed to have been written about 850 B.C. It is not the work of one author, but probably of a group of Judean prophets in Jerusalem. The name Jehovistic Writing is not precisely accurate, for "Jehovah" is used in the other writings after the revelation of the name of God (Exodus iii.). J uses Jehovah from the first of the narratives, as if that had always been God's name to the Israelites.

It would be more accurate to refer to J as the Early Judean Prophetic Writing, but we shall for simplicity call it the Jehovist document. It includes more than a third of the books of Genesis, Exodus, Numbers, Joshua, Judges, Samuel, Kings. In Genesis J presents an account of human origins, merely alluding to the creation of the world and really beginning with creation of man (Genesis ii. 4b–9, 16–25). The temptation and fall of man (Genesis iii.) is followed by a series of stories of origins, primitive traditions of the race. In Exodus and the books succeeding J tells in concise, dramatic way the chief events of Hebrew history.

Prophetic Purpose of J.

This document is religious history, the narrative of Jehovah's relations to his covenant people, the Israelites. The authors, nevertheless, intended less to be historians than to be prophets in their writings, to illustrate by the use of the ancient traditions and records the moral and religious teachings that they accepted. History and story were used as parables, and their aim was to enforce loyalty to Jehovah as the true way of life.

On this account the authors were not critical about the material used. Their highest interest was to choose what-

ever best heightened the lesson of allegiance to Jehovah. Jehovah made a covenant with Abram, the father of Israel (Genesis xv. 18). Israel is, therefore, the covenant people in this narrative, and the career of Abram and his descendants is made to establish the teaching of its prophetic authors,—that to obey Jehovah is to find prosperity and happiness, to forsake him is to invite disaster.

The Elohist Writing.

The Elohist Writing is so named because it uses "Elohim" as God's name until after Exodus iii., where "Jehovah" is revealed as the true name. It first appears in Genesis xv., and thereafter it usually duplicates the account of J with which it was blended. It is not so full as J, although it has something on each important event referred to by J, and also has stories not found elsewhere. The marked differences between E and J are that E has clear traces of coming from the northern kingdom, and from this fact is sometimes called the Ephraimite Prophetic Writing, Ephraim being a prominent tribal division of Israel. For instance, in E, Joseph, the Ephraimite, is the favorite of his father and Jehovah, and next to him Reuben is leader among his brothers, not Judah, as in J. Joseph's holy places, Beersheba, Bethel, and Shechem, are scenes of many narratives.

Joshua, the Ephraimite, is always the servant and companion of Moses. E is less historical and more religious than J. It has a more advanced view of the nature of God, and it is full of marvels and divine interpositions where J is childishly simple and matter-of-fact. J makes Moses himself hew and write the tables of stone (Exodus xxxiv. 1–27), but E (Exodus xxxi. 18) says they were "written by the finger of God." Jehovah is more like man in J than in E, and talks with man, while in E he speaks from heaven, sends angels to represent him, appears to some in dreams, and only in person to Moses (Exodus xxxiii. 11).

E uses "Horeb" for Sinai, "Amorites" for Canaanites, and usually "Jacob" for Israel. To judge from a certain joyous

tone throughout, E was surely written in a time of prosperity. The story of Jacob's covenant with Laban refers to a treaty between Israel and the Arameans which was made in the reign of Jeroboam II. (781–740 B.C.). E was written probably by a group of Israelite prophets about 750 B.C., since it reflects the views and teachings of the northern kingdom in that age.

Parallel Narratives.

Compare the duplicate stories of Jacob and his father's blessing. J's story is in Genesis xxvii. 1^a, 2, 3, 4^b, 5^b, 6, 7^a, 15, 18^b, 19, 20, 24, 25, 26, 27, 29^a, 30^a, 31^b, 32, 33, 34, 41^b, 42, 43^b, 45^a. E's story is in Genesis xxvii. 1^b, 4^a, 5^a, 7^b, 8, 9, 10, 11, 12, 13, 14, 16, 17, 18^a, 21, 22, 23, 28, 29^b, 30^b, 31^a, 35, 36^b, 37, 38, 39, 40, 41^a, 43^a, 44, 45^b. These parallels show how the two accounts, E and J, were fitted together. In separating them, it is necessary to supply connecting phrases sometimes, as "and he came," "and he said," but otherwise the narratives are distinct. Verses 23–27, 34–38, are duplicates. In J, smell is the test, 27; in E, touch, 21; in E, "savory food" instead of "venison" in J; in E "before my death," in J "before I die"; E writes "skins"; J, "garments."

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1. When did the Hebrews begin to use art of writing, and why not before? 2. Describe primitive literature. 3. What places were literary centers? 4. State official beginnings of writing. 5. Name subjects of early records. 6. Give titles of ancient books mentioned in the Bible. 7. State method of ancient composition. 8. Contrast with modern way. 9. Name and date of oldest Hebrew document. 10. Explain its name. 11. Tell where it is found and of how much material it consists. 12. Describe some of its material. 13. General subject in Genesis? in following books? 14. State purpose of the authors. 15. How did they use their material? 16. What is their view of Israel, and what is their teaching? Name and describe the next oldest document. 18. Explain its name. 19. Compare it with J. 20. Give some contrasts between E and J. 21. What is E's prevailing tone? 22. Give conclusions of its origin. 23. Study carefully the parallel narratives of J and E of Jacob and his father's blessing.

IV. Late Prophetic Writing.

The Book of the Covenant.

The chief work of the late prophetic school of writers is Deuteronomy. They also blended J and E with Deuteronomy, making, however, only slight additions to the earlier books, but arranging Joshua, Judges, Samuel, and Kings as we have them now, and inserting passages to explain, connect, and summarize the narratives. Deuteronomy is unlike the books preceding it in the Pentateuch. Its style is smooth, flowing, and oratorical, and has nothing of the simple, primitive charm of J and E.

In 2 Kings xxii. mention is made of a Book of the Law found in the temple of Solomon. This is now identified as the kernel of our Deuteronomy. The main part of Deuteronomy (xii.–xxvi., xxviii.) is a revision of Israel's laws, fitting them to the needs of the end of the seventh century. Exodus xxi.–xxiii., which belongs to E's narrative, was known as The Book of the Covenant, and Deuteronomy xii.–xxvi. is a revision of its contents with additions by the late prophetic writers.

The time of its composition is indicated by the nature of its contents. It is a book of religious reform. It prescribes centralization of worship in the temple at Jerusalem (xii. 5–13) and abandonment of all local shrines and sanctuaries. Sacred pillars and asherahs (consecrated tree-poles) are condemned (xii. 3), although favored by the writers of J and E, who also venerated the local shrines. Even Amos and Hosea (750–735 B.C.), while deploring evils of idolatry that had grown up about the local sanctuaries, do not seek to destroy or abandon them.

In the generation before 621 B.C., under the reign of Manasseh (686–642 B.C.) who had favored Baal worship along with Jehovah's religion, some loyal Jehovists had formulated in secret a body of laws enforcing pure religion. This book, kept hidden through fear of the idolatrous Manasseh, was lost, and

came to light in Josiah's reign, being found by Hilkiah, the high priest, in the temple (621 B.C.) It was the cause of the reformation of Josiah.

Deuteronomy, its Contents.

Besides the body of laws, or Book of the Covenant, our Deuteronomy contains a long discourse which is assigned to Moses (v.–xi.), a prelude to the laws that form its greater part (xii.–xxvi., xxviii.). There is another speech of Moses, a summary of the events in Israel's journey from Horeb to the plains of Moab (i. 6–iii. 29), which certainly must have been written later than the other portions. It may have been about 550 B.C. in the Babylonian exile, when devout men were reflecting upon the past of their race and the meaning of their experiences. Chapters xxix., xxx., give a long address by Moses, enforcing obedience to the words of the Book of the Covenant. A Song of Moses (xxxii. 1–43), the longest passage of poetry in the Pentateuch, is a lyrical statement of the prophetic religious teachings written in the Babylonian exile. The Blessing of Moses (xxxiii.) is also poetical, but much older than the Song, and appears to be the work of a north Israelite early in the eighth century. Chapter xxxiv. is a quite late addition, describing the death and burial of Moses.

Authorship and Character of Deuteronomy.

Deuteronomy purports to be a book of Moses' discourses and laws delivered to the Israelites just before they crossed the Jordan into Canaan. The opening words, "beyond the Jordan in the wilderness," however, imply that the writer is in Canaan. Battlemented roofs and boundaries are mentioned, which are of course signs of settled and not of nomadic life. It is not, however, a literary fraud because it seems to claim Moses for its author. It only illustrates a later idea of literary composition than J and E, who compiled and fitted together materials as they found them, without altering or reshaping them.

Deuteronomy is a free working over of old and new materials, and for the sake of dramatic interest assumes the form of

speeches by the great leader, Moses. It only claims to reproduce the spirit and aims of Moses, who was the founder of the religion of Jehovah. It was composed to stay the spread of idolatry and to call back the people to pure religion, and for this reason it associated its laws and teachings with Moses' name and influence. It is a noble and powerful book that created anew the religion of Israel. It is filled with the spirit of love and mercy, Jehovah's love for Israel (ix. 5), and urges the people to give back to him the affectionate loyalty that is his due (vi. 5). The fatherless and the widow, the stranger and the bond-servant, and even the beasts and the birds are to be treated mercifully and kindly. It effected the purification of religion from idolatrous and immoral practices by giving up the local shrines which were centers of nature-worship. Above all, it shows religion to be identical with righteousness, and makes a strong popular appeal for true religion that influenced all Israel.

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1. Principal work of the late prophetic school? 2. What books did they rearrange? 3. Differences from the earlier documents? 4. Give story of the Book of the Law. 5. Of what part of E is this a revision? 6. What was the purpose of the revision? 7. Give some requirements of the Book of the Law. 8. Compare these with attitude of J and E and Amos and Hosea. 9. Describe origin and discovery of the Book of the Law. 10. State result of its discovery. 11. Summarize contents of Deuteronomy. 12. Describe the two poetical parts. 13. General character of Deuteronomy? 14. Give instances of its late origin. 15. Defend it from the charge of being a literary fraud. 16. State its purpose. 17. Give some of its noble traits. 18. What was the one main result of its influence?

V. The Priestly Writing.

Origin of the Priestly Writing.

Like the Deuteronomic Writing (D), the latest of the four documents in the Pentateuch, the Priestly Writing (P), is associated with a reform. After Josiah's reformation (621 B.C.) the kingdom of Judah had been overthrown (597 B.C.) and Jerusalem destroyed (586 B.C.) by Nebuchadnezzar of Babylon, and a good part of the ablest and best Hebrews had been taken to Babylonia as captives. Babylon in turn fell before the power of the Persian, Cyrus the Great (538 B.C.), who favored the Jews and allowed the captives to return home. A small part of the exiles went back (538 B.C.), and again, in the reign of Artaxerxes Longimanus (458 B.C.), Ezra, a Jewish priest, returned to Jerusalem with 1,754 exiles.

Later Nehemiah, a devout exile, went to Judea, and with Ezra started a reformation (444 B.C.) through the influence of a law book which in substance is recognized as the Priestly Writing. This work became at once the authority in matters of temple worship, and minute regulations of ceremonial custom in public and private life were hereafter enforced by the priests relying upon the influence of this book. Intermarriage with foreigners was sternly prohibited; observance of the Sabbath, payment of tithes, and contributions to the temple treasury were exacted rigidly. From this time Judaism changed its character, and was an elaborate ceremonialism, unlike the freer religion of the prophets.

This new puritanism was due to devout Jewish exiles who had earnestly considered the sad fate of their people, and saw only one way to restore it to success,—by separation from other peoples and intenser loyalty to the demands of Jehovah, as they understood them. All peculiarly Hebrew ideas and practices were emphasized, and everything was done to distinguish the Jews from other races. They made a new covenant with Jehovah, and began earnestly to fulfil it (Nehemiah viii–x.).

Characteristics of the Priestly Writing.

This work (P) includes large parts of Genesis, Exodus, and Numbers, and all of Leviticus. It is a law book with historical passages intended to show the origin of priestly institutions. It begins the Bible with a creation story (Genesis i. 1–ii. 4a) that explains the institution of the Sabbath. Its story of the flood is an interpretation of the rule forbidding blood as a food (Genesis ix. 1–6). The story of the flood and the story of creation have clear traces of Babylonian ideas and indicate the time of its authorship.

Ezra and other intelligent exiles wrote it upon the basis of the narratives of J E, with many details and regulations borrowed from Babylonian ceremonial and civil law. The historical parts are only a framework for the priestly laws which form its chief substance. There are genealogies (Genesis v.), statistics, and chronologies not paralleled in J E. In J the kings are Jehovah's representatives, in E the prophets, in P the priests. Moses, the law-giver, overshadows all other persons in Israel's history. The past of Israel to the exiles seemed the golden age and everything in that past is idealized and glorified.

The idea of God in P has advanced a long way from the primitive notions of J and E. At Sinai Jehovah appears not in person, but as a glory veiled in a cloud (Exodus xvi. 10). He is able to create the universe with a word, "Let there be light," "Let there be a firmament." Higher moral standards are observed, for Jacob's deceit is glossed over and the apostasy of Israel at Sinai is not mentioned. The style also is formal, wholly unlike that of J E. J and E are story-tellers, but P is a maker of codes, interested only in events so far as they can be interpreted as reasons for customs, laws, and institutions.

We saw that D (621 B.C.) required the centralization of worship at Jerusalem as a new law. Now in P (444 B.C.) that requirement is made a practice of the remote past. The Tabernacle, a movable temple in the wilderness, is found only in P, as if all the elaborate ritual of the second temple after the exile

had been in use in primitive times. The whole effort of P is to give sanction to the new practices of the fifth century by tracing their beginnings to the earliest times.

Forming the Pentateuch.

The group of writers who produced P also made the Pentateuch by combining its four elements which we have studied, J, E, D, P. The Bible was now for the first time really begun, since until this union was effected there had been no recognized holy book among the Hebrews. The Pentateuch was shaped by Ezra and his associates about 400 B.C., and hereafter the Hebrews may be called "the people of the book," for their affections, interests, and loyalty were first fixed upon the fivefold book of Moses.

Results.

As we look back over the literary history of the Hebrews, we find these facts therefore. Two primitive collections of stories, J and E, gathered by prophets in the ninth and eighth centuries, are first interwoven so as to form one narrative, and to these is added a law book, D, at the end of the seventh century, and lastly, after the exile, another law book, P, with greater details, and a narrative partly based on J is used as the framework into which are fitted the three older writings, dropping parts of the older books and substituting P's account in many places.

This last editing was accomplished about 400 B.C. giving to Judaism an authoritative book. It is fortunate that the authors of P had enough reverence for the older writings, so that although they disagreed with them and tried to correct them, yet they kept intact a great proportion of the older stories. On this account we have a fourfold version of the story of Israel, J, E, D, P, disclosing the growth of ideas, customs, theology, and morality among the Hebrews.

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1. Name the three documents already studied. 2. Describe them briefly. 3. State resemblance of D and P. 4. Give historical back-

ground of P. 5. Character of P. 6. Its influence upon Judaism. 7. State its special demands. 8. Of what does it consist? 9. Define it in a phrase or short sentence. 10. Name two of its stories and their teaching. 11. Explain its origin. 12. What material is peculiar to it alone? 13. Compare it with J and E. 14. Contrast its idea of God with those of J and E. 15. Is there any advance of morals seen in P, and in what instances? 16. Discuss its style. 17. Mention its requirements and evident purpose. 18. What else did the compilers of P do? 19. When was the Bible begun? 20. What was the effect of this sacred book upon the life of the people? 21. Summarize the results so far reached. 22. What good effect did the reverence of the authors of P have upon our present books in the Pentateuch? 23. Compare P's story of creation (Genesis i.–ii. 4^{a}) with J's version (Genesis ii. 4^{b}-24.)

VI. The Laws of the Hebrews.

The Beginnings of Law.

The word "torah," repeatedly used in the Old Testament for law, comes from a root meaning to cast or throw the lot,—a very ancient way of finding the divine will. Two stones, or sometimes lots made of wood, were so marked or shaped as to be easily distinguished, the one meaning "no," the other "yes." In the earlier days appeal was made to the sacred lot which was assumed to give an answer from Jehovah. Any matter of dispute or any expedition proposed made occasion for resort to the lot, which was under the oversight of the tribal leader or judge or of the priests at the local shrines. A decision by the lot was called a torah, and these special decisions were the origin of some of the definite laws and customs of later centuries. The word "torah" also was applied quite broadly to include any judgment by a political, moral, or religious leader. Finally, the torah grew to be the prerogative of the priest, who was supposed to be able to learn and declare the will of Jehovah.

Urim and Thummin.

An illustration of the custom of casting lots is preserved in the Septuagint version of 1 Samuel xiv. 41: "And Saul said, O Jehovah, God of Israel, why dost thou not answer thy servant to-day? If this fault be in me or Jonathan, my son, give Urim, and, if it be in thy people Israel, give Thummin. Therefore, Saul and Jonathan were taken, and the people went free. Then Saul said, Cast between me and Jonathan, my son; he whom Jehovah takes shall die. So they cast between him and Jonathan, his son, and Jonathan was taken." After the tenth century B.C. the custom declined, and at length was given up. Two stones were carried in a pocket of the priest's garment, and named Urim and Thummin in the later centuries of Jewish religion. Nevertheless, by this time only the symbolic meaning remained, their original use for cast-

ing the lot having been forgotten. The true meaning of these words, "Urim and Thummin," is unknown and various symbolic interpretations, as, for instance, "lights and perfections," were applied to them. (Consult Joshua xviii. 6, xxi. 4; Judges i. 1–2, xx. 18, 26–28; 1 Samuel xxviii. 6; Deuteronomy xxxiii. 8; Exodus xxviii. 30.)

Primitive Laws.

Primitive laws were based directly upon decisions rendered by tribal leaders, judges, priests, sometimes by casting lots and accepting the judgment given as from Jehovah, sometimes depending upon the wisdom and discretion of the person in authority. During the nomadic period of Hebrew life, laws were simply decisions of this sort, unwritten, but remembered, and referred to as precedents. Moses, the great leader, who made the Hebrew people into a nation, undoubtedly was the author of many early laws, and, when after many centuries the laws that grew up out of their experience as a people were arranged or codified, they were all attributed to Moses, since Hebrew law began with him. But plainly enough laws relating to civilized, monarchical life and church ritual that were possible only long after Moses was dead could not have come from his hand. Simply, the Hebrews loved to associate their legal system—civil, ecclesiastical, and criminal—with the revered name of Moses, their first law-giver.

The Decalogue, or Ten Words.

The most famous laws in the world are the Ten Commandments given by Moses to the Hebrews, which the ancient story tells were dictated to him by Jehovah (Exodus xxxiv. 27, 28). There are two early forms of these laws, and a still nobler statement (Deuteronomy v. 1–21); and we may trace the development of moral ideas by observing these three versions. These laws are in groups of tens, and also quite late in the rise of laws among the Hebrews fives and tens were the usual arrangement, evidently based upon the number of a man's fingers, so as to aid the memory in recalling them. At

first, laws were not written, but memorized; and, when writing came into more general use, even then copies were scarce, and the memory was the common storehouse. Moses doubtless invented this convenient system, and for centuries the early laws were kept in mind more easily because there was one commandment for each finger of a man's hands.

Matters Treated in the Primitive Codes.

The first laws were regulations of ritual observance against the worship of other gods than Jehovah, about keeping the seventh day for rest, and rules for sacrifice and feasts. (Consult the supplement to this lesson.) In the later forms of the Ten Commandments and other groups of laws the moral relations of man to man, to one's servants and neighbors, were introduced and regulated. The rights of slaves, of property, and of domestic animals, besides the duties towards God and observance of religious seasons, were included in the laws. All these regulations (Exodus xxi.–xxiii.) are grouped in fives and tens, and together with their primitive traits we see that the Hebrews had grown rapidly in moral discernment, and had a sound instinct for justice, which explains their greatness and wonderful influence in the world's progress.

Guided by their Ten Commandments and other wise requirements, civilization has been helped into the hopeful, growing, social order of modern days. There was a tradition that the ten words were engraved on tablets of stone by the hand of God. This is a picturesque way of saying that their laws were of divine origin, as all good thoughts and wise counsels are inspired of God. It is probable that the Decalogue was engraved on stone tablets set up in the temple of Solomon after the manner of the Babylonian code recently discovered on a square block of black stone dating about 2250 B.C., and having interesting parallels to Hebrew law.

Deuteronomic Code.

Two centuries after these primitive codes the later prophets (639–621 B.C.) published a revision of the older laws for the

purpose of reforming and purifying the worship of Jehovah, that was constantly being contaminated by importations from neighboring forms of nature-worship. This was the Book of the Covenant, which was discovered in the temple while repairs were going on (621 B.C.). A new and nobler spirit was infused into the old laws, and many reforms were instituted through the influence of this book, which was the central portion of our present book of Deuteronomy (Lesson IV.).

Ezekiel's Code.

Ezekiel, a priest and prophet of the Babylonian Exile, writes at the close of his book a set of regulations for the construction of a new temple and the direction of worship in all its details. Although these rules were not adopted by the Jews, they had great weight in determining the tendency and forms of later Judaism. This part of Ezekiel's book has been called the connecting link between the prophetic revised laws of Deuteronomy and the late priestly legislation (P). More than anything else his conception of Jehovah's holiness as something to be especially guarded by ritual and ceremonial purity was carried over into the moral life of the people, since, if Jehovah was holy, the highest obligation of his people was to keep themselves holy unto him. On account of this emphasis in Ezekiel's law it has been called the Law of Holiness, like Leviticus xvii.–xxvi., which it closely resembled.

The Priestly Legislation.

The last development of law in the Bible is in the document of P, which we have already considered (Lesson V.). This was a final revision and reshaping of law in the spirit of ecclesiasticism, which at length rather overshadowed the nobler elements of Hebrew religion. The priestly legislation was therefore in some respects a development backward. Too much importance was given to the purely ceremonial details,—about clean and unclean food, circumcision, sacrifices, and the like. Nevertheless, the lofty spirit of true religion and pure morality are not quite covered over; and, when we glance

back at the long centuries through which stretch the growth of law, we see a more humane and intelligent ideal becoming clearer and more effective in the life of the people. From nomads the Hebrews have moved steadily forward into civilization and steadfast law, guided by Jehovah, who inspired their prophets with a sense of justice that was a lamp to their feet.

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1. Derivation of *torah*. 2. Describe use of the lot. 3. State extension of idea of torah. 4. Explain Urim and Thummin. 5. When did casting lots fall into disuse? 6. Give symbolic relic of the custom. 7. What were Hebrew primitive laws? 8. What part had Moses in law-making? 9. Why did Hebrews attribute all their laws to him? 10. Explain how his authorship of all laws is impossible. 11. What are the most famous laws? 12. How many forms of them have we? 13. Trace the advance shown in these forms. 14. Explain about their number. 15. Who may have invented this memory device? 16. Subject of the primitive codes. 17. State importance of these laws to modern life. 18. Explain the tradition about the tablets of stone. 19. What tablet of laws has been found? 20. Give story of revised laws framed by later prophets. 21. Name of this revision. 22. What was Ezekiel's code? 23. Describe its influence. 24. Summarize last development of Hebrew law. 25. In what respects was it a step backward? 26. Look over the supplement of this lesson.

The Three Versions.

Jehovistic (*J*)	*Elohistic* (*E*).	*Deuteronomic* (*D*).
i. Exodus xxxiv. 14. Thou shalt worship no other god, for Jehovah, whose name is Jealous, is a jealous God. ii. 17. Thou shalt make thee no molten gods. iii. 18[a]. The feast of unleavened bread shalt thou keep; seven days shalt thou eat unleavened bread. iv. 19. All that openeth the womb is mine; and all thy cattle that is male, the firstlings of cow and sheep. 20. And	xx. 23[a]. Ye shall not make other gods with me. 23[b]. Gods of silver or gods of gold ye shall not make unto you. xxiii. 15[a]. The feast of unleavened bread shalt thou keep; seven days shalt thou eat unleavened bread. xxii. 29[b]. The first born of thy sons shalt thou give to me. 30. Likewise shalt thou do with thine oxen, and with thy sheep;	Deut. v. 7. Thou shalt have no other gods before me. 8. Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; 9. thou shalt not bow thyself down before them, nor serve them; for I, Jehovah thy God, am a jealous God, visiting the iniquity of the fathers upon the children, and upon the

The Three Versions.—*Continued.*

Jehovistic (J).	*Elohistic (E).*	*Deuteronomic (D).*
the firstling of an ass shalt thou redeem with a lamb; and if thou wilt not redeem it, then thou shalt break its neck. All the first-born of thy sons thou shalt redeem. v. 21. Six days thou shalt work, but on the seventh day thou shalt rest; in plowing time and in harvest thou shalt rest. vi. 22. And thou shalt observe the feast of weeks, even of the first-fruits of wheat harvest, and the feast of ingathering at the year's end. vii. 25[a]. Thou shalt not offer the blood of my sacrifice with leavened bread viii. 25[b]. Neither shall the sacrifice of the feast of the passover be left unto the morning. ix. 26[a]. The first of the first-fruits of thy ground thou shalt bring unto the house of Jehovah thy God. x. 26[b]. Thou shalt not boil a kid in its mother's milk.	seven days shall it be with its dam; on the eighth day thou shalt give it me. xxiii. 12. Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may have rest, and the son of thy handmaid and the sojourner may be refreshed. 16. Thou shalt keep the feast of harvest, the first-fruits of thy labors, which thou sowest in the field, and the feast of ingathering, at the end of the year, when thou gatherest in thy labors out of the field. 18[a]. Thou shalt not offer the blood of my sacrifice with leavened bread. 18[b]. Neither shall the fat of my feast remain all night until morning. xxii. 29[a]. Thou shalt not delay to offer of thy harvest, and of the outflow of thy presses. xxiii. 19[b]. Thou shalt not boil a kid in its mother's milk.	third and fourth generations of them that hate me; 10. and showing loving-kindness unto thousands of them that love me and keep my commandments. 11. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain. 12. Observe the sabbath day to keep it holy as Jehovah thy God commanded thee. 13. Six days shalt thou labor and do all thy work; 14. but the seventh day is a sabbath unto Jehovah thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates. 16. Honor thy father and thy mother, as Jehovah thy God commanded thee, that thy days may be long, and that it may be well with thee, in the land which Jehovah thy God giveth thee. 17. Thou shalt not kill. 18. Neither shalt thou commit adultery. 19. Neither shalt thou steal. 20. Neither shalt thou bear false witness against thy neighbor. 21. Neither shalt thou covet thy neighbor's wife; neither shalt thou desire thy neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or anything that is thy neighbor's. (Also found in Exodus xx. 2–17.)

VII. Joshua and Judges.

Analysis of Joshua.

The Pentateuch was called the Book of the Law by the Jews because of the prominence of legal codes in it. Joshua, Judges, Samuel, and Kings were known as the books of the Former-Prophets in distinction from the Latter Prophets, Isaiah, Jeremiah, Amos, and others. Joshua, nevertheless, is a continuation of the narratives of the Pentateuch, but without any legal element of importance. It belongs among the prophetic books, since the stories illustrate prophetic teachings. Its subject is the conquest and settlement of the clans of Israel in Canaan, under the leadership of Joshua, whose name is naturally given to the book. Its composition is the same as the Pentateuch.

J E in the seventh century B.C. united the J and E stories of the conquest as a part of the continuous narrative from the creation to the death of Joshua. Chapters i.–xii. are largely J E. D then reshaped the material, and P made rearrangements and additions to it. Chapters xx.–xxii., relating to cities of refuge for those guilty of manslaughter and cities for the Levites, are the work of P, though with fragments from J E. The order of the material is: (1) conquest of Canaan, i.–xii.; (2) allotment of the land to the clans, xiii.–xxii.; (3) Joshua's farewell addresses, xxiii., xxiv.

Historical Value of Joshua.

Joshua gives an idealized picture of the conquest, valuable as a picture, but not accurate in every respect. The conquest seems to be all finished in Joshua's lifetime, although it was not really completed until long after Joshua's death. Judges i. 27–36 admits that the conquest was never wholly carried out in many parts of Canaan, and Joshua itself has traces of this point of view (xiii. 13). The editors were teachers of morality and religion, not historians, so that the success of Israel in getting possession of Canaan is drawn in broad lines and high colors, as an instance of Jehovah's goodness to his people.

The facts are that the Canaanites and Israelites made alliances and were assimilated. They were kindred peoples, the Canaanites more civilized, the Israelites hardier and more aggressive, and yet even the brave and sturdy attack of Israel only gradually and incompletely won the land from the Canaanites.

The priestly editors also give an unhistorical tone to this book in making Eleazer, the priest, more important than Joshua, contrary to the spirit of that early time, when the priests were few and subordinate to the prophetic and civil leaders. There is confusion and contradiction in details, as iii. 17 states that all had crossed the Jordan, while in iv. 4, 5, a beginning is just about to be made. Chapter iv. 9 relates that the stones are to be set up in the Jordan, and iv. 20 has them heaped up at Gilgal. The poetic Book of Jashar, or the Upright One (Israel), is quoted (x. 12, 13), and may have been the source of much of the book. If so, that would account for the free rendering of facts, making the book an excellent story of Israel's triumph over the Canaanites. Although, therefore, not historical, it has preserved some things that reveal interesting traits of character and conditions of that early day, and among other notable parts the vision of Jehovah (v. 13–15) is beautiful and impressive.

The Judges.

The key to the interpretation of the book of Judges is the passage ii. 6–iii. 6, which is an explanation of the experiences of the Israelites narrated in this book. "And the children of Israel did that which was evil in the sight of Jehovah, and the anger of Jehovah was kindled against Israel, and he sold them into the hands of . . . and they served . . . years; and the children of Israel cried unto Jehovah, and he raised up unto them a savior, and the land had rest . . . years." This is the formula used throughout the book (iii. 7, 8, 9, 11). It introduces the more important stories of the Judges, or deliverers, who were tribal champions, and helped to establish Israel in Canaan. It gives the reasons for success and failure, loyalty to Jehovah and disobedience and neglect of his laws.

The original document is contained in chapters iii. 7–xvi. 31, to which the rest has been joined. Chapters i. 1–ii. 5, are merely a summary of the victories of the clans and their location; ii. 6–iii. 6 is the preface to the original book, to which supplements are found in xvii.–xxi. It is a composite writing with some quite ancient material, for the editor's moral is inconsistent with the history, in which idolatry is only spoken of once with reproof (vi. 25–32). For religion in Judges is primitive. Israel adopted the sacred places of the Canaanites, and even called Jehovah by the name of the Canaanite gods, "Baal," "Lord." Chemosh, the god of the Moabites, and Dagon, the god of the Philistines, were gods as real as Jehovah (xi. 23, 24). They did not yet believe Jehovah to be the one supreme and only God. He was their divine judge, *i.e.* champion, who saved them from the power of other gods and peoples. The fact that Gideon (viii. 27) and Micah (xvii. 4, 5) had idols for their own use indicates the childish age of religion.

Song of Deborah.

The Song of Deborah, in chapter v., is undoubtedly taken from one of the ancient song-books of Israel, the Book of the Wars of Jehovah, or the Book of Jashar (the Upright One). Its vivid color and freshness could only have been produced in the age when the events celebrated had taken place. It has the directness and power of one standing by and reporting what he sees in exulting phrases. It is the oldest witness to the history of Israel. It affords a clear insight into the character of the book. The warrior who fights for Jehovah is the ideal man. Religion is blended with all life, however, for all triumphs of the people are Jehovah's. It must have had a great authority over their lives to feel the demand for loyalty to Jehovah as their deliverer. It was too warlike, barbarous, and non-moral, to seem likely to grow into the nobler religion of the prophets. Jephthah sacrificed his daughter (xi.), and Jael is commended for a murder which was also a breach of hospitality. The intense loyalty of the people, however, had the germs of broader moral character, and through constancy and

faithfulness Israel learned the nobler elements of right and brotherliness.

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1. What are the Former Prophets, and why so called? 2. Subject of Joshua? 3. Describe its composition. 4. What part comes from J E? 5. What from P? 6. Give order of its contents. 7. State its historical worth. 8. Give real facts of the period of the conquest and settlement of Canaan. 9. Mention instances of confusion of material. 10. Name a probable poetic source. 11. What is the formula for the stories of the Judges? 12. State its theory of success and failure. 13. What proportion of Judges is the original writing? 14. Instance one inconsistency of material in the book with the editors' theory. 15. Condition of religion in the book? 16. Say something about the Song of Deborah. 17. Name ancient song-books of Israel. 18. Describe religion of the age of the Judges. 19. Give examples of barbarism. 20. What quality was the germ of moral greatness in the Hebrews?

VIII. The Book of Samuel.

Position and Contents.

Samuel is divided into two books in our English Bible, although in the Septuagint (the Greek version of the Old Testament) it is combined with Kings as one book in four parts, called Of Kingdoms. It deals chiefly with Saul and David, but because of his importance as a king-maker Samuel seemed an appropriate title for it. Its topic is the establishment of the Hebrew monarchy, and it opens with a charming story of Samuel's birth and call to the prophetic career (1 Samuel i.–iii). It has four natural divisions: (1) the establishment of the monarchy (1 Samuel i.–xv.); (2) stories of Saul and David and history of Saul's reign (1 Sam. xvi.; 2 Sam. viii.); (3) David's reign (2 Samuel ix.–xx.); (4) an appendix (2 Samuel xxi.–xxiv.). It continues the narratives in the book of Judges, and covers the events of about a hundred years (1077–977 B.C.).

The Writing of Hebrew History.

This book of Samuel brings us to the period of historical writing. Up to this point we have been considering books which are collections of traditions belonging in the unsettled and primitive age of the Hebrews, the nomadic age, and the long stretch of warring years necessary to their conquest and settlement of Canaan. Their contact with the highly civilized Canaanites, and commercial and political intercourse with neighboring peoples, Egypt, Phœnicia, and Syria, enabled the Hebrews to acquire the art of writing and to use it freely. From David's time we know that secretaries and recorders were attached to the royal court. We find in Samuel and Kings something more like the kind of history familiar in modern times. Still there is a large proportion of the elements of primitive writing. The history has always the purpose of illustrating moral and religious truth.

Persons are more interesting to the writers than general movements or political relations between peoples, and many

things about the period that we should like to know are passed over lightly. It is due to the annalists, or court recorders, that we have some interesting facts about treaties, wars, alliances, and other undertakings started by the kings. Because of the personal and didactic interest of the historians the style is picturesque, vivid, and dramatic. Characters are clearly drawn, and Samuel, Saul, David, stand out before us distinctly.

Sources of Samuel.

The materials of this book are from various sources quite easy to trace. There is a group of Judean stories of David, another of popular stories of David, stories about Saul, poetic fragments of David's writing from the Book of Jashar (2 Samuel i. 19–27; 2 Samuel iii. 33, 34), a Song of Hannah (1 Samuel, ii. 1–10), a late addition, and a psalm (2 Samuel xxii.), also of late origin. A remarkably noble passage (2 Samuel ix.–xx.) is the work of J. There is an early and a later source identified as J and E, familiar to us in the Pentateuch. Duplicate stories are frequent. David's sparing Saul is repeated (1 Samuel xxiv., xxvi.), and also his stay among the Philistines (1 Samuel xxi. 10–15, xxvii., xxix.).

There are two disagreeing stories of Saul's death; two accounts of Goliath's death, one in which David slays him, in the other Elhanan kills him (1 Samuel xvii.; 2 Samuel xxi., 19). One part teaches that the monarchy is an advantage and a gift of Jehovah (1 Samuel ix. 16), another part declares it to be an occasion of evil (viii.). Variations in the estimation of David are apparent, and with their discrepancies betray differing sources, arising centuries apart. We must therefore read with discrimination, and allow for the point of view of the authors of each part. Yet we must also realize that there is rich material in the book for a proper understanding of the early history of the Hebrew kingdom.

Important Features of the Book.

The fearful savagery in the slaughter of the Amalekites (1 Samuel xv.), as if by command of Jehovah, illustrates early

religion. There are other marks of primitive beliefs and customs. The implied use of images for household gods, called teraphim (1 Samuel xix. 13), the consulting of spirits, the casting of lots, as if Jehovah gave his decision in the lot, the words "Show the right" or "Give a perfect lot" (1 Samuel xiv. 41), and the superstitious regard for the ark of the covenant (1 Samuel iv.) afford an insight into the religion of the tenth century B.C.

Fasting, sacredness of oaths, and the risk of leaving bloodshed unatoned for, as in the case of the famine brought on in David's time through Saul's slaughter of the Gibeonites years before (2 Samuel xxi.), are not evidences of a high stage of religious progress. And yet alongside of these superstitious practices we are stirred by the growing sense of morality. The characters of Saul and David are both marred by serious faults which are plainly made known to be the cause of ruin and disorder that came upon themselves and Israel. The genius of the Hebrews for religion and morality are splendidly exemplified by this book, for we can see from what a background of early superstitions they cleared themselves and moved up to the level of righteousness and inspiring religious thought.

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1. How many books is Samuel divided into in our Bible? in the Septuagint? 2. Explain its subject and reason for its name. 3. Give its four subdivisions of contents. 4. State advance of art of writing represented in Samuel. 5. Explain practical aim in writing of history. 6. Describe personal interest and its effect on Samuel. 7. Name its sources. 8. Tell something of David's poetry in this book. 9. Presence of elements from J and E shown by what signs? 10. Importance of the book? 11. How does it illustrate early religion? 12. Explain *teraphim*, consulting of spirits, casting of lots. 13. What was the ark? 14. Reason for its effect upon the people? 15. Name other superstitions referred to in Samuel. 16. What may we infer from the book about the Hebrews themselves?

IX. The Book of Kings.

Contents.

The two books of Kings continue the history of the Hebrews, and include four centuries, from the death of David to the Exile, 975 to 586 B.C. The opening chapters (1 Kings i., ii.) are the end of the biography of David given in Samuel. The reign of Solomon is then narrated with many details (1 Kings iii.–xi.), followed by the history of the northern and southern kingdoms into which the monarchy was broken upon the death of Solomon down to the destruction of the northern kingdom in 722 B.C. (1 Kings xii.–2 Kings xvii.). The closing section (2 Kings xviii.–xxv.) follows the events of Judah's course as far as its overthrow by the Babylonians and the beginning of the Exile.

Many things of great importance are barely noticed in Kings. For instance, the destruction of the northern kingdom by Shalmaneser and Sargon and the deportation of twenty-seven thousand of its inhabitants is given only a little space without details (2 Kings xvii. 1–6). There is also comparatively little to show that Assyria and Babylon threatened and overawed Judah, and affected her politics and religion in marked degree. A prevailing religious interest is traceable in the way the authors use their material.

The successive kings are fully or scantily pictured in proportion as their reigns had importance for the religious life of the people. Solomon founded the temple, and, therefore, stands out as a great figure. Ahab's reign embraced the period of religious warfare between the Baal worship and Jehovah worship, and so receives full treatment. The writers assume that there is no need of a complete history, since they refer their readers for further details frequently to the Book of the Chronicles of the Kings of Israel and Judah, two books from which they are evidently drawing the facts. Kings is to be regarded as a religious summary of the events of these four centuries, in order to explain the causes of success and

failure from the prophetic standpoint; namely, loyalty to Jehovah brings prosperity, faithlessness and idolatry occasion disaster to the whole people.

Sources and Composition.

There are more than thirty references in Kings to the Book of the Chronicles of the Kings of Israel and the Book of the Chronicles of the Kings of Judah. These must have been complete histories of the two kingdoms, furnishing a chronological and detailed narrative and based upon the court records and temple records, blended with popular traditions of the kings and the chief events of each period. A Book of the Acts of Solomon (1 Kings xi. 41) also was used, and the Book of Jashar is again quoted.

A long section (1 Kings xvii.–2 Kings xiii. 14–21) is of the highest interest and importance, since it is a specimen of the best narrative style of the Old Testament and portrays the prophets Elijah and Elisha at the height of their influence. The Elisha stories have more of wonder-working and are upon a lower religious level than the Elijah stories, which they seem to imitate. None the less this central part of Kings is a priceless document and noteworthy besides, since it is from the Ephraimite Prophetic Writing (E) which we became familiar with in the Pentateuch. Somewhere between 621 B.C. and 597 B.C. the Deuteronomic editors compiled Kings according to a plan shaped upon their religious beliefs.

The centralization of worship at Jerusalem is the chief feature of the Deuteronomic legislation, and each of the kings in turn is tested by this principle and found wanting. All the kings except Hezekiah, and Josiah, who instituted the reform of worship (621 B.C.) when the law book (D) was found in the temple, practised worship at the "high places" or sanctuaries elsewhere than at Jerusalem. Other evidences of a Deuteronomic author are abundant throughout the book, as, for example, 1 Kings viii. 15–53 is dependent on Deuteronomy xxviii., and yet in this same passage (1 Kings viii. 46–48) the Exile is implied, which is a sign of later editing. In the main, however, Kings in its present form belongs to the years 621–586 B.C.

The Stories of the Prophets.

A foremost element of Kings is its marked interest in the activities and power of the prophets. Ahijah, Elijah, Elisha, Isaiah, are all pictured in vigorous style, with high appreciation of their importance. Ahijah is associated with the division of the monarchy (1 Kings xi. 29–39), and picturesquely enacts the disruption by tearing his garment into twelve pieces in Jeroboam's presence and bidding him take ten pieces, a symbol of the ten tribes of Israel which were to become the northern kingdom. Elijah is the champion of pure Jehovah worship which was in peril under Ahab, who freely countenanced the Baal worship, so that Canaanite religion with its lower morality almost swamped the progressive religion of the Hebrews.

Elijah is a splendid heroic figure, and his stern loyalty to Jehovah impressed itself upon his generation, although not with full success. For the fascinations of Baal worship had a strong hold upon the people. That he taught the people to regard Jehovah as a righteous God was one of his greatest services, as in the story of Ahab's crime against Naboth (1 Kings xxi.).

Elisha follows Elijah, not like him a man of the desert, austere, grand, uncompromising, but a man of courts and cities, less direct in his ways. Elisha is a king-maker, and by anointing Jehu overthrows the house of Omri, which had been infatuated by Baalism. The revolution of Jehu was a bloody revolt that exterminated all the nobles, favorites, priests, of Ahab and many Baal worshipers. It was a religious war that harmed Israel and weakened her power of resistance, so that for many years she could barely sustain herself.

The prophetic guilds which are prominent in Kings (2 Kings ii. 3, 5, iv. 38) and Isaiah's influence upon the reign of Hezekiah (2 Kings xix., xx.) are further signs of the religious interest in this work, whose motive is to show that the kingdom was a danger to pure religion. This marks the beginning of the later religion of Judaism, with its doctrine of the separation of the Jews from other nations as a people holy unto Jehovah.

Kingdoms imply alliances with other peoples, and alliances bring alien ideas and practices into use. When her political life was ended by the Exile, Israel became an intensely devout church.

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1. Relation of Kings to Samuel? 2. What period is covered by it? 3. Summarize its contents. 4. Explain scanty notice of certain topics in Kings. 5. Describe treatment of Kings in the narrative. 6. What book is presumed at hand for those who seek more details? 7. Prophetic purpose in Kings? 8. Name chief sources of Kings. 9. What portion is an example of noble narrative? 10. Contrast Elijah and Elisha stories. 11. What is the source of this central part of the book? 12. Who were compilers of Kings? 13. Describe principle used by them. 14. Probable date of its origin in its present form. 15. Mention prophets treated in Kings. 16. Give reason for each being named in the narrative. 17. Give brief history of Elijah. 18. Compare him with Elisha. 19. Meaning of the revolution of Jehu? 20. Motive of the writers of Kings? 21. Beginning of later Judaism seen in what tendency of the book? 22. Explain theory of corrupting influence of the kingdom.

X. Chronicles, Ezra, and Nehemiah.

The Chronicler and his Work.

The long work in two books, called First and Second Chronicles, follows Kings in our English Bible. The Hebrew Bible places it after Ezra and Nehemiah, because it was not highly regarded, and was admitted among the sacred books after long debate upon its value. It is now recognized as really one book with Ezra and Nehemiah, since all three are by the same author. The closing words of Chronicles are repeated as the opening words of Ezra (2 Chronicles xxxvi. 22, 23; Ezra i. 1–3), and, wherever the author is not quoting from his sources, the style is the same throughout the three books. The author is thought to be a Levite musician of the temple, living in the third century B.C. His prevailing interest is in church affairs, priests, Levites, ritual, and especially in the music of the temple service, and, his name being unknown, he is usually called the Chronicler. His words form an ecclesiastical history of the Hebrews, differing strikingly from the prophetic histories which we have studied. The Septuagint calls the Chronicles "things left over," but, in fact, they add nothing to our knowledge of history. Nearly one-half of Chronicles is quotation from Samuel and Kings, and what else is supplied has little value except to disclose the thought and spirit of the writer and his generation.

Character and Sources of Chronicles.

Chronicles purports to be a history of Israel from Adam to the decree of Cyrus, 538 B.C., authorizing the rebuilding of the temple. The early history is merely genealogies, of which the Chronicler is fond. The history actually begins with the monarchy, but the northern kingdom is almost ignored, so thorough is the writer's devotion to Judah. Although a large part is literal quotation from Samuel and Kings, a quite strange color is given to the older narratives by this writer's additions. Everything is idealized and magnified. The characters of the

old heroes, especially of David and Solomon, are almost faultless. The ritual details of the temple service are lovingly dwelt upon. He is jealous of the prerogatives of the priests, and he changes the account of Solomon's dedication of the temple, in order that Solomon may stand on a platform erected for him, not at the altar, which is the priest's place (2 Chronicles vi. 13). Big numbers, thousands and millions, are common in these books, contrary to the more credible statements of the earlier books.

It has been shown that the Chronicler used as the basis of his work, besides the books he quotes from, a Midrash, or commentary upon Kings, which freely and loosely expanded and altered the records for the sake of making a more edifying story. This was a decadent period of Jewish life. The great prophets are in the past. Religion has become largely questions of ritual. The doctrine that piety, ritual, orthodoxy, is the cause of prosperity, and that misfortune of every kind is God's punishment for sin, impiety, neglect of ritual obligations, is the key to the understanding of Chronicles. This was the thought of later Judaism, which, we shall see, the great book of Job was written to confute.

Ezra-Nehemiah.

Ezra and Nehemiah are sequels to the Chronicles, written by the same author. Because, however, his sources in Ezra and Nehemiah are more trustworthy, we find in them much interesting and valuable historical material. They should be considered together for their contents are interrelated, and, indeed, in the Jewish Bible they are one book. They are our authority for the history of the beginnings of the later religion of the Jews, which arose after the political independence of the Hebrews was destroyed.

Two men, Ezra, a scribe from a priestly family, and Nehemiah, a favorite cup-bearer in the court of Persia, were eminent in establishing the Jewish community at Jerusalem, rebuilding the walls of the city, and correcting various evils. A good part of Ezra-Nehemiah, fortunately, is taken from the

memoirs of these men. Ezra's memoirs in part are found in Ezra vii. 27–ix., omitting viii. 35, 36; and Nehemiah's memoirs are in Nehemiah i.–vii., 5, xii. 27–43, xiii. 4–31. Moreover, other passages are closely dependent upon these memoirs, so that we have a considerable amount of first-hand material. Cf. Ezra vii. 1–10, x.; Nehemiah viii.–x.

These memoirs were in Hebrew, the language of the Old Testament writings. Some passages of Ezra (iv. 16–vi. 18, vii. 12–26) are in Aramaic, the language used by the Persian court in corresponding with the subordinate provinces. This is part of some Aramaic document of about 450 B.C. which had a good account of the building of the temple and the city walls. The Chronicler's own writing is revealed by his style in Ezra i., iii. 2–iv. 7, iv. 24, vi. 16–vii. 11, viii. 25–36, and Nehemiah xii. 1–26, xii. 44–xiii. 3. It is to the credit of the Chronicler that he has preserved for us so much authentic material which has added to our knowledge of this period.

Noteworthy Things.

One mark of the Chronicler's passion for the priestly element in religion is that his compilation of Ezra-Nehemiah emphasizes the priority of Ezra, the scribe, to Nehemiah, the layman. This is seen to be a disarrangement of history, as the memoirs themselves show. Ezra comes to Jerusalem 458 B.C., and Nehemiah 444 B.C., according to his account. The story is more intelligible, if it is assumed that Nehemiah first came and built the walls of the city and restored its life to some order.

The reforms of Ezra are not mentioned in Nehemiah's memoirs, as we should expect them to be, and the nature of Ezra's reforms are so much more radical than Nehemiah's that it is better to regard the changes of Nehemiah's governnorship as preparations for the more thorough regulations of Jewish life which Ezra instituted. It is evident that the Chronicler errs in the date, 536 B.C., of the beginning of the temple, which Haggai and Zechariah, contemporary prophets, give as 520 B.C.

From the general disarrangement of his material we may infer that in his time the people believed in Ezra's priority, and the Chronicler's interests disposed him to accept this view in spite of the evidence of his sources. The contrast of the strong, commanding, gracious Nehemiah with the priestly, formal figure of Ezra is brought out vividly in this book. Nehemiah, in fact, whose portrait is well drawn in the simple and sincere style of his own words, stands out impressively as a most attractive personality, a product of the best Hebrew life.

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1. What is the position of Chronicles in the Hebrew Bible, and why? 2. What other books are a part of it? 3. Give reasons for this belief. 4. State something about the author and his style. 5. Describe his work in relation to Samuel and Kings. 6. What interest for us has it? 7. Period dealt with in Chronicles? 8. State nature of his early history. 9. Characterize his work in some details. 10. Point out example of priestly bias. 11. Name a source used other than Samuel and Kings. 12. Describe impression gathered about the period of the author. 13. Give statement of central doctrine of Chronicles. 14. Connect Ezra-Nehemiah with Chronicles. 15. What makes this sequel of more worth than Chronicles? 16. Subject of Ezra-Nehemiah? 17. Tell about Ezra and Nehemiah. 18. What is basis of these books? 19. Mention parts which are from the memoirs. 20. The language in which they were written? 21. How much is work of the Chronicler himself? 22. Illustrations of priestly bias. 23. State historical order of work of Ezra and Nehemiah. 24. Give disagreement about beginning of the temple between Chronicler and prophets.

XI. The Book of Isaiah.

The Prophet Isaiah.

We pass now from the prophets as historians, using the past history of their people for moral and religious instruction, to the prophets, interpreting current events in order to enforce social, moral, and religious instruction. The Jews call the historical books of Joshua, Judges, Samuel, Kings, the Former Prophets; and Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets are known as the Latter Prophets.

Isaiah, one of the greatest, was a man of high birth, living in the reigns of Ahaz and Hezekiah (born 760, died 700 B.C.) at Jerusalem, whose discourses and oracles upon contemporary affairs are preserved in Isaiah i.–xxxix. Little is known of him except that he was married and had at least two children. He was intimate with the kings of Judah, Ahaz and Hezekiah, and had great influence with the people also. His discourses were addressed to the people at critical moments in political life, sometimes in the form of oracles inspired by Jehovah whom he served.

Isaiah was a master in literary expression, and his work has power and beauty and often high poetic charm. For at times he rises into poetry of a vivid, dramatic sort, and even throughout his prose there is an elevation of feeling that touches one like the best poetry. He had less influence with Ahaz than with Hezekiah, whom he moved to institute a reform of religion towards the close of his life. His career was important in giving form and effectiveness to the best ideas of his race, and helped towards the broader religion of Christianity, which is, after all, in substance and spirit, the religion of the prophets.

Isaiah's Political Prophecies.

Isaiah's prophecies are in chapters i.–xxxix., although not arranged according to the order of the events to which they apply. His call to the prophetic life is told in an impressive passage (vi.), and is dated "the year that King Uzziah died,"

about 737 B.C. The crisis of the alliance of Aram and Israel against Judah is the occasion of discourses (vii. 1–ix. 7, xiii. 1–11), in which Isaiah encourages Ahaz and the people to be quiet and trust in Jehovah. He predicts the fall of Aram and Israel by a mightier power, Assyria, to whom Ahaz was disposed to surrender his power for the sake of safety. Isaiah urges avoidance of alliances and trust in Jehovah. Ahaz, nevertheless, purchased safety from Assyria at the cost of the liberty of his people, besides paying a ransom that emptied the city of its treasure. Aram and Israel were ruined, and Ahaz paid homage to his new master by imitation of Assyrian practices.

Once, however, Judah became vassal of Assyria, Isaiah counselled submission and quietness instead of rebellion and new entanglements. Judah's warlike spirit and political ambition could not be overcome by Isaiah's wise words, and she combined with the kingdom of Palestine against the Assyrian control, but Sennacherib was too powerful, and Hezekiah had to submit and pay enormous tribute. Yet, though Isaiah predicted the success of Assyria, he asserted also the strength of Jehovah (xiv. 24–27, xvii. 12–14). So that, when Sennacherib required the surrender of the city, Isaiah encouraged resistance, and, at the last, pestilence prevented Sennacherib from enforcing his demand with his army. Jehovah had saved Judah.

Moral and Spiritual Teachings.

"In quietness and in confidence shall be your strength" (xxx. 15) is the prophet's way of affirming the supremacy of spiritual things, which is also his chief article of faith. He was always calling upon the people to trust in Jehovah, in the unseen force, rather than in the material strength of armies and great wealth, or alliances with princes. Jehovah is "the Holy One of Israel," in Isaiah's phrase, and in all his discourses this idea of the moral grandeur of Jehovah is clear and strong. Holiness had meant separation from the earthly life, remoteness, but this became, in Isaiah's mind, a completeness of moral life in God which made Him unlike man, morally separate and distant.

Yet Jehovah was close to Israel in affection, although far off in perfection. He was the "Holy One of Israel." Isaiah's distinct service to his people was in heightening the moral demands of conscience by the idea of Jehovah's glory of righteousness. They could not serve a righteous God without rising into a life of loyalty and truth. There are also prophecies of a better era, Messianic prophecies they are called, because a Messiah, or "anointed one," was to bring in this nobler age (ix. 1–7, xi. 1–9). He hoped for this soon, but his view broadened, and with wonderful insight he foresaw a time further off when Egypt and Assyria should serve Jehovah, the God of all the earth (xix). A band of disciples was attracted to him (viii. 16), and to this "faithful remnant" he committed his teaching, to be cherished and to bear fruit in the days of disaster that were to come upon Judah. He was the soul of that pure religion and true morality which at length was fulfilled in Jesus of Nazareth.

The Great Unknown.

Because Isaiah was the noblest type of prophet that had yet come, many writings similar to his, but of a later day, were grouped about his name. Not even all of the book of Isaiah (i.–xxxix.) is believed to be his work. At once, however, when we begin chapter xl., we recognize a quite different author, whose references are to another age and to conditions other than those of Isaiah in the eighth century.

This author, whose work is in chapters xl.–lv., lived in Babylon in exile two centuries after the first Isaiah. He is the consoler of the exiles, and his writings are comforting and inspiring by their spirit of trust in Jehovah, expressed in style almost matchless in sincerity, beauty, and pathos. His name and person are hidden from us, and we have to speak of him as the "Great Unknown," or the second Isaiah. He carries on the spirit of Isaiah under new conditions. Judah is fallen and in exile among the splendors of Babylonian life. Two dangers beset the exiles,—despair and acceptance of the religion and customs of Babylon, forgetting Jehovah.

The prophet's work is to inspire the exiles with courage and

hope. Cyrus is near at hand, about to overwhelm Babylon and free the exiles (538 B.C.), and Isaiah the second, calls him "Shepherd and Messiah of Jehovah" (xliv. 28) because he is certain that deliverance will come from him. Cyrus's victories are in order that he may free Israel (xliv. 24–xlv. 8). Jehovah's creative power is often emphasized, thus identifying him with the universal deity, more than the God of the Hebrews merely (xliv. 6–8). The doctrine of the suffering servant of Jehovah is peculiar to this part of Isaiah (xliii. 1–4, xlix. 1–6, l. 4–9), and is a new conception of Israel's destiny,—to give light to the nations, to spread the knowledge of the true God throughout the world. This was a forecast of the way in which its moral and spiritual life, developed in suffering and misfortune, was to become the light of the world.

The Closing Chapters.

Chapters lv.–lvi. are hard to interpret and classify. The text is corrupt in places, and in general wide disagreement exists concerning them. It is enough to say that to some they seem supplementary to the work of the second Isaiah, to others they seem the work of a third writer of a later age. They are less interesting and important than the earlier parts of the book.

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1. Define difference between prophets as historians and as leaders. 2. Give names applied by Jews to historical books and writings of prophets. 3. Give facts about Isaiah. 4. Describe his writings and style. 5. Summarize his influence. 6. What part of the book is his? 7. Give some topics of his prophecies. 8. What is a prophecy in this sense? 9. Give some of the history of Isaiah's time. 10. State substance of Isaiah's counsel. 11. Can you quote a saying illustrating this? 12. Frame a statement of his leading ideas. 13. Estimate his moral influence. 14. What prophetic hopes did he express? 15. To whom did he entrust his teaching? 16. What change of writing is seen at chapter xl.? 17. Where did this writing originate? and when? 18. What do we call this author? 19. Describe his special mission. 20. How did he interpret the victories of Cyrus? 21. What was his contribution to the idea of God? 22. State his conception of Israel's destiny. 23. Can you trace connection of this idea with Christianity?

XII. The Book of Jeremiah.

The Prophet Jeremiah.

Jeremiah was born about 650 B.C. in the town of Anathoth, not far from Jerusalem. He was descended from a priestly family. He remained unmarried, that he might be the better able to devote himself to the prophetic work in a changing and perilous age. His call to the prophetic life came in 627 B.C., in the thirteenth year of Josiah (Jeremiah i. 2, xxv. 3), when he went to Jerusalem to begin his forty years of passionate appeals and reproaches in his endeavor to direct the lives of his countrymen according to the will of Jehovah.

Jeremiah was a sensitive man, who realized in his own heart the misfortunes of his land and people. His words reveal constantly the anguish and turmoil of spirit that the times impressed upon him. Yet, though tender-hearted, he was courageous for the right, even when all were against him. "A man of strife and a man of contention to the whole earth" is the way he describes himself. His moral and religious enthusiasm compelled him to do a work from which he shrank,—a "burning fire is in my heart that I cannot contain." He must speak and be true to the inward voice. He lived through the troublous days of Jehoiakim, Jehoiachin, and Zedekiah, that ended in the ruin of Jerusalem (586 B.C.). Afterwards he was carried off to Egypt, and a tradition tells that he was stoned to death by his countrymen.

His Discourses and Writings.

We have a definite, dramatic story of the origin of his book (xxxvi.). In 604 B.C., after twenty-three years of preaching, Jehovah commands him to write down all his discourses, that they may be read and perchance touch the hearts and change the life of the people. Jeremiah therefore dictates to Baruch, a disciple, a summary of all his teaching. Baruch reads this publicly and afterwards to King Jehoiakim, who cuts it in pieces and throws it into the fire. He dictates another book

of the same kind, but with additions; and this forms the important part of our book of Jeremiah. The first twenty-five chapters are the words of Jeremiah, followed by a series of biographical narratives written by Baruch (xxvi.–xxix.), and another section, chiefly historical, is by this disciple (xxxvi.–xlv.). A long section (xlvi.–li.) consists of oracles about foreign peoples, which have little value, and are not attributed to Jeremiah. The last chapter (lii.) is merely a repetition of material in 2 Kings xxiv. 18–xxv. 30.

The distinctive trait of Jeremiah's words is the emotion that speaks intensely through them. His voice breaks, his feeling overcomes him, and for this reason his style is not even and perfected, but varied and artless. There are often passages of marked poetic beauty (iv. 23–25, ix. 21, 22). He is in fact a poet, and because of this the book of dirges, called Lamentations, has been wrongly ascribed to him, as we shall see later. We can readily understand the composition of our present book, whose chief parts, the discourses of Jeremiah and the memoirs and historical narratives by his disciple, Baruch, were the originals, to which additions were made even as late as the second century B.C. Since the facts about Jeremiah's experiences told by Baruch are undoubtedly reports of what Jeremiah said to his disciple, a good portion of the book is a first-hand memorial of his period.

Events Reflected in his Prophecies.

In the closing years of Judah's history as a nation Jeremiah is the grandest figure. With Josiah and the reform party, who enforced the Law of the Covenant (D) in 621 B.C., he had full sympathy, and shared in the work (xi. 1–8). His importance in all this period (627–586 B.C.) is seen in the fact that his book is the one source of our knowledge about it. The reform was not lasting, for later the sun, moon, and stars, heathen idols, and Baal were worshiped openly as almost equal to Jehovah. "Put away these abominations" was the burden of his early preaching, else evil would come upon the land.

Jehoiakim did not follow his father Josiah's footsteps. He was luxurious and selfish, and imitated the customs of despotic courts (xxii.). Jeremiah protested against all this in vain, and foretold the destruction of the temple and city. Only by amending its way could the nation be saved (vii. 3–15). Jehoiakim disliked the prophet, as his treatment of his book showed, and would have seized him, had he not escaped. Jeremiah's own family plotted to destroy him, asserting that he was worthy of death because of treasonable prophecies. Judah became Babylon's vassal (600 B.C.), and her safety lay in making the best of the situation.

Relying upon the help of Egypt in the face of Jeremiah's protest that "God alone is the true source of confidence" (xvii. 5–7, xviii. 6–11), Jehoiakim (597 B.C.) rose against his master, and the ruin of Judah was assured. Jeremiah picturesquely appeals to the example of the loyalty of the Rechabites, who for centuries had kept their vows of temperance in contrast to the fickleness of Judah (xxxv.). He broke in pieces a potter's vessel before the elders of Jerusalem (xix.) as a sign in the name of Jehovah, "Even so will I break this people and city." Jehoiakim died before the end came, and his young son, Jehoiachin, reigned three months, only to be carried to Babylon an exile with all his court and thousands of his people.

Zedekiah, another son of Josiah, was made king in Jerusalem, and soon was urged to league against Babylon. Jeremiah opposed rebellion (xxvii.–xxviii.), but the clamor of false prophets and foolish advisers prevailed over his words. He was imprisoned for his prophecy that the Chaldeans would take the city, and that they who went out to them would live (xxxviii.). The king released him to question him, but had to give him up to the princes, who cast him into a cistern, whence he was rescued by a slave of the king.

Moral and Religious Ideas.

The tone of Jeremiahs' prophecies is sombre and melancholy because in his sensitive spirit was enacted all the tragedy of Judah's moral failure and disloyalty to Jehovah. It was

a degenerate age, and his call to justice, charity, mercy, and purity was disregarded. These are the moral ideas that inspire him,—mercy and deliverance to the slave, charity to the unfortunate, purity of life (xxii.). Formal religion is not enough, unless the character is shaped by it in the right way. "Even while saying Jehovah lives, they swear falsely."

The temple and all its sacrifices are not equal to saving them from the consequences of their follies and sins, for "this is the nation that hath not hearkened to the voice of Jehovah, their God" (vii.). In the darkest days of the siege of Jerusalem (587 B.C.), however, he looks forward to a time of restoration. So confident is he that deliverance will come some day to his people that he buys a field from a kinsman,—a symbolic assertion that a better day is coming. "Houses and fields and vineyards shall yet again be bought in this land,"—a mark of trust in Jehovah. The highest point of his teaching is touched in the thought of the New Covenant (xxxi. 31–34), the covenant in the heart, the law embodied in the life of the people, perfected and fulfilled in that day when "all shall know Jehovah from the least unto the greatest."

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1. Give facts about the prophet Jeremiah. 2. How long was his prophetic activity? 3. Describe his character. 4. Name the historic tragedy through which he lived. 5. What was his end? 6. Tell the story of his book. 7. Analyze the book. 8. State the chief trait of his writing. 9. Why is Lamentations ascribed to him? 10. How can we estimate this book of prophecy? 11. Give historical background of his work. 12. Why is his book important for a knowledge of the period in which he worked? 13. State Jehoiakim's relations with the prophet. 14. Why was his own family opposed to him? 15. Describe the prophet's symbolic protest against the king's course. 16. Tell his experiences at this time. 17. What is the tone of his writings? 18. State his moral ideas. 19. What hope had he? his symbolic act expressing it? 20. Describe the New Covenant.

XIII. The Book of Ezekiel.

The Prophet and his Book.

Ezekiel was the son of a priest, and was among those deported to Babylon along with King Jehoiachin (i., 1). He was born in Jerusalem about 622 B.C., and became a prophet in his thirtieth year, 592 B.C., in response to the magnificent and mysterious vision of Jehovah's glory enthroned amid the four cherubim and the four wheels (i.–iii.). He belonged to the priestly clan of Zadok, which in his day was attaining great authority. His early life was passed in the temple, where he was trained in the duties of the priesthood. In exile, he lived at Tel-abib on the Kebar, a branch of the Euphrates, and he tells us that he was married and had a house (viii. 1). He makes dramatic use of his wife's death to symbolize the unmourned ruin of Jerusalem (xxiv. 15–24). Nothing is known of the time or place of his death.

Unlike the other prophetic books, Ezekiel is a single work without additions or important changes by later editors. Errors made by scribes in copying and alterations of phrases are traceable, but substantially the book is what Ezekiel wrote. The latest date mentioned in the book is the twenty-seventh year of his exile, 570 B.C. (xxix. 17). After this time he therefore must have written the book in its final form, for it is so well planned that it was doubtless composed at one time on the basis of notes of discourses and copies of his earlier writings which he had preserved.

Literary Traits.

The simplest division of the book is: (1) prophetic discourses (i.–xxxix.); (2) constitution of restored Jerusalem (xl.–xlviii.). Some discourses are of such a nature that they seem not intended to be spoken (xvii., xxiii.), and that a good part of them may never have been spoken is quite probable. There is great elaboration of style, unlike spoken addresses, yet these artificial traits may have been the result of writing them down

in his later years. His style is careful, vigorous, varied, enriched by figures, visions, allegories, and parables.

He had a marked interest in the art of writing, and his poetic passages are clearly distinct from his prose, not as in the writings of Isaiah and Jeremiah, where the prose is of so impassioned and high a strain as to be easily confused with the lyric parts. Ezekiel's poetry is usually in the form of the dirge, or lamentation, of which each verse or group of verses begins with the succeeding letter of the alphabet, like an acrostic (xix., xxvi. 17–18, xxviii. 11–19). Lyric poems are rare in Ezekiel (vii. 5–7, xxi. 9–17), and there is more prose in his book than in the work of earlier prophets. Everywhere the style is studied, and method is greatly used in contrast to the outpouring artlessness of Isaiah and Jeremiah. The highest strain of descriptive eloquence is in the prophecy against Tyre (xxvi. 1–xxviii. 19), which ranks among the noblest portions of the Old Testament.

In the artificiality of Ezekiel may be recognized the change from the simpler and more direct older prophecy. There are, indeed, visions and symbolic acts in Isaiah and Jeremiah, but Ezekiel multiplies them so that it is seriously disputed whether they are anything other than literary devices to give impressiveness to his writing. For instance, the dumbness which afflicted him (iii. 26, xxiv. 27), and certainly the lying on his side for 390 days (iv. 5), are not to be taken literally. His visions also are intricate, as, for example, the opening splendor of the cherubim and wheels.

Ideas of God and Righteousness.

Ezekiel's thought of God is almost that of one universal deity, yet it does not quite free itself from the baser elements of the tribal god. He represents the transition from the primitive type of thought to the definite notion of one supreme God. Jehovah, according to Ezekiel, is not confined in space or time, and has boundless knowledge and power. Still, he describes Jehovah forsaking the temple (x. 18, 19) in the ruined city, and going to Babylon to remain until the new temple should be

erected (xliii. 4–7). His place is among his people, if they will heed him (xxxvii. 26), and the temple is his home, and he is urgent that it shall be cleansed and prepared for him (xliii. 6–9).

Jehovah is just, yet Ezekiel asserts that bad laws came from him as a penalty, with the purpose of opening their eyes to his power (xx. 25). In this we see how the primitive law of human sacrifice (Exodus xiii. 12) was explained away in Ezekiel's time, although the interpretation of its origin ascribed injustice and cruelty to God. In fact, Jehovah in Ezekiel lacks the tenderness of Jeremiah's description.

His ideas of morality are expressly stated in chapter xviii., where individual responsibility is vigorously affirmed and purity honesty, charity, and justice are made the true way of life. Man may win God's forgiveness for an evil life by turning from his sins, every man being judged according to his deeds, and, if he makes a new heart and a new spirit within him, iniquity shall not be his ruin. In spite of the emphasis upon the individual the real moral individual in Ezekiel's thought is the nation. Premature death is the greatest penalty for sin. The good man lives long, the evil man is cut off early.

Effect of Ezekiel's Teaching.

The development of the ritual in Judaism was a direct result of Ezekiel's influence. The constitution of Jerusalem restored in chapter xl.–xlviii. gives detailed instructions and regulations in the form of a vision of the duties of the priests, Levites, and the ruler. The sanctity of the temple as Jehovah's dwelling is to be strictly preserved, and elaborate descriptions of everything belonging to the structure of the temple, with the proper measurements of each part, are carefully recorded.

Jehovah enters this restored temple (xliii. 1–12) as he forsook the desecrated temple, and desecration and sanctification are thus the light and shade of the book. This legislative part is known as the Law of Holiness, and is the bridge between the Deuteronomic and simpler law (D) and the perfected later priestly law (P). This closing activity of his life had important

meaning for the life of Judaism, and one distinction belongs to this period,—that he turned from the denunciation of his earlier preaching to the hopeful vision of Jerusalem restored. Ritual growth was necessary to the popularizing of religious ideas, and, although we may deplore the excess of ritual it was important as the expression of noble ideas of God and righteousness.

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1. Give facts of Ezekiel's life. 2. What striking vision distinguished his call? 3. Name distinction of this from other prophetic books. 4. Give latest date mentioned. 5. Describe its composition. 6. Name its parts. 7. Were all the discourses spoken? 8. Were any spoken in the form which we have? 9. Say something about his style. 10. Describe nature of his poetry. 11. Proportion of poetry to prose. 12. Mention a splendid example of his work. 13. Give meaning of Ezekiel's work in contrast with older prophecy. 14. State elements of his idea of God. 15. Give instance of strange explanation of bad laws. 16. What divine trait is missing in his thought of Jehovah? 17. Summarize his moral ideas. 18. What is his idea of the severest penalty for sin? 19. State result of Ezekiel's teaching. 20. Describe contents of chapters xl.–xlviii. 21. What is its name and historic relations? 22. State practical worth of ritual in religious history.

XIV. The Book of the Twelve Prophets.

Introduction.

The last twelve books of the Old Testament, often called the Minor Prophets because they are shorter than Isaiah, Jeremiah, and Ezekiel, are counted as a single book in the Hebrew canon, and were brought into one collection in the latter half of the third century B.C. They are of various periods, from the eighth to the third century, and have no unity except in the prophetic purpose which prevails in all. There are really thirteen books, for it is now known that Zechariah ix.–xii. is the work of an anonymous writer of a later day than Zechariah i.–viii. We shall disregard the order in which they are found in our Bible, and consider them in groups corresponding to the centuries in which their authors lived.

Amos, Hosea, and Micah.

The greatest of the twelve prophets are the three belonging in the eighth century,—Amos, Hosea, and Micah. Amos is the oldest of the writing prophets, and his work is simple in style, and carefully planned, displaying a mastery of literary art. He was a countryman from a small town in Judah, and left his flocks at Jehovah's word to prophesy the ruin of the northern kingdom by the Assyrians as the consequence of its infidelity and sin. He was driven out of the sanctuary at Bethel, for his words were unwelcome to the high priest and to the king (vii. 10–13). There is every sign in the book that it was written by the prophet himself as a summary of his public discourses. His teaching is an impressive enforcement of "judgment and justice." His moral ideas are noble, and he makes character the standard of true religion. The date of his book is about 760 B.C.

Hosea was a younger contemporary of Amos, but an Israelite, and perhaps of priestly birth. From internal evidence this book was written between 745 and 735. His prophetic mission is based upon domestic misfortune, the faithlessness and un-

chastity of his wife bringing harshly to his mind the way that Israel has broken its marriage covenant with Jehovah. The daring and beautiful figure of Jehovah as husband of Israel is the thought that interprets the book best. For he teaches that the relation with Jehovah should be "in righteousness and in judgment, in kindness and in love" (ii. 19, 20). The moral element, he means to say, is what makes marriage significant and lovely. Israel is unfaithful, impure, for she has stained herself with injustice and idolatry.

Micah lived at the end of the eighth century, and his words are spoken to Judah, although Samaria's sins also are condemned. His writing is in the spirit of Amos and Hosea, for religion is not ritual, "but to do justly, and to love mercy, and to walk humbly with thy God." His work was to combat social wrongs, oppression, greed, and immoral rites which were favored by priests themselves.

Nahum, Zephaniah, and Habakkuk.

Nahum, Zephaniah, and Habakkuk were prophets of the seventh century. Nahum's book is small, but full of vivid imagery, red shields, "valiant men in scarlet," chariots flashing with steel, cypress-trees brandished as spears, and similar phrases giving dramatic interest to his style. His prophecy is about the doom of Nineveh, and was written not long before its fall in 606 B.C., and describes also the ruin of Egyptian Thebes, 663 B.C.

Zephaniah, a prophet and prince, a descendant of King Hezekiah, was active in the decade prior to the reformation of 621. His subject is the doom of Judah and Jerusalem and all nations in the day of Jehovah, or judgment day. Social injustice and infidelity and immoral worship are the causes of judgment. In his book is the beginning of the conception of a general day of judgment out of which a remnant shall be saved (iii. 8–20).

Habakkuk was a high-minded, earnest man, living about the end of the seventh century, who foretells the vengeance of Jehovah upon Judah because of her sins, which was to be accomplished by the Chaldeans as Jehovah's tool. The

Chaldeans, for their oppression of Judah, in turn were to fall. He announces the sublime truth that "the righteous shall live by his faith" or "in his faithfulness."

Obadiah, Haggai, and Zechariah.

Obadiah, Haggai, and Zechariah are prophets of the sixth century. Obadiah wrote the shortest of the prophetic books about the end of this period, which deals with the fate of Edom. Edom had been cruel to Judah after the siege of Jerusalem (586 B.C.), and had brought down the wrath of Jehovah, and neighboring tribes had conquered her and driven her away.

Haggai is mentioned in Ezra (v. 1) with Zechariah as encouraging the rebuilding of the temple (520 B.C.). The prophecy of Haggai concerns this matter, for he asserts that the famine in the land is the effect of the people dwelling in "ceiled houses," while Jehovah's house is in ruins. When the temple is finished, a Messianic kingdom will be established. Haggai was old when his book was written, for the four addresses of which it consists were spoken between September and December, 520, and he seems to imply that he had seen the temple of Solomon.

Zechariah, the author of the first eight chapters of the book named after him, was fellow-worker with Haggai in rebuilding the temple. His prophecies are all in the form of visions, and assure the Jews that they are to recover their former glory and that evil will be taken from Israel.

Malachi and Joel.

Malachi and Joel lived in the fifth century. Malachi, however, is not the name of a man, but a word meaning "messenger," and the writer of the book so named is, in fact, undiscovered. This work is the last in the Old Testament, and appears to fall in the period 460–450. The writing is in the form of dialogue, much used in later Judaism, as, for instance, in the Talmud, a commentary on the law and the prophets.

Joel wrote his book at the end of the fifth century upon the occasion of a great plague of locusts, which he interprets, in

picturesque language, as a warning of the day of Jehovah, or judgment day, also referred to by Zephaniah. Remarkable natural events and other extraordinary things are thought of as signs pointing to a time when Jehovah would take account of all men and begin his restoration of Israel.

The appendix to Zechariah (chapters ix.–xiv.) is the work of an unknown writer of the third century, who was possessed with the ideas of the Messianic kingdom, the ideal restoration of Israel to the glory of the chosen people of God. It is the work of a decadent age, interested in the details of worship and infected with pitiable race egotism.

Jonah, the last book of this series, took shape about the year 300, and got its name not from its author, who is unknown, but from its hero, a historical person in the age of Jeroboam II. In form it is more a historical narrative than a prophecy, but it takes a popular story and uses it as a parable. If it is read as a parable, as its author intended, the symbolism in it becomes interesting and instructive. The sea monster is Babylon that swallowed Judah in the exile for its disobedience to Jehovah. It is a protest against the exclusiveness of Judaism, its hatred of foreigners, for Jonah refuses to preach to the Ninevites because he fears that they will turn to Jehovah, and he will accept them, which would be hateful to the prophet. God loves all the world, and the duty of Israel is to carry His message to all nations, that they may know and obey Him.

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1. What connection have the last twelve books of the Bible? 2. Give the periods included in their origin. 3. In what order do we group them? 4. Give story of Amos. 5. Describe his book. 6. Its date? 7. State facts of Hosea and his work. 8. What idea gives meaning to his writing? 9. Tell about Micah and his book. 10. Give a familiar quotation from him. 11. Summarize Nahum's prophecy. 12. Give subject and leading ideas of Zephaniah's work. 13. What can you say of Habakkuk's book? 14. Of Obadiah? 15. Of Haggai? 16. His relations with Zechariah? 17. Describe Zechariah's book. 18. Meaning of *Malachi?* 19. Tell about the book so called. 20. What can you say of Joel's book? 21. Of appendix to Zechariah? 22. Explain meaning of Jonah. 23. State its value. 24. What splendid truth does it embody?

XV. The Book of Psalms.

Hebrew Poetry.

In the older books of the Bible some examples of ancient folk-poetry are preserved, as the Song of the Well (Numbers xxi. 17, 18), the Song of Lamech (Genesis iv. 23, 24), and the great Song of Deborah (Judges v.) Two poetic books several times referred to, the Book of the Wars of Jehovah (Numbers xxi. 14, 15) and the Book of Jashar, or the Upright (2 Samuel i. 18–27), were collections of old folk-songs, the ancient form of poetry. The few specimens quoted here and there in the Pentateuch and historical books make it plain that there was in existence in ancient times a good number of popular songs for harvest festivals, weddings, and other social gatherings, along with war songs and lamentations over death and misfortune.

Poetic Books in the Bible.

Besides these scattered examples of poetry there are six poetic books in the Old Testament, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, and Lamentations. Job, Proverbs, and Ecclesiastes are wisdom or reflective poetry, The Song of Solomon is an anthology of love lyrics, and Lamentations is a group of elegies. These all represent the advanced and artistic stage of poetic writing in distinction to the folk-poetry, the simpler kind, which was the expression of primitive thought and feeling. The form of later Hebrew poetry, however, is less complex than modern verse, which has great variety of structure, and besides has rhyme which is hardly found at all in ancient poetry.

There is no agreement among scholars as to the metrical system of the Hebrews. All that can be definitely said about their verse-forms is that a certain correspondence, or parallelism, between the lines of verse is the common rule. That may be seen in the later English translations. It is not a fixed number of syllables or feet that makes a line. A correspondence

of thought or idea between two lines of about the same length distinguishes poetry from prose. This may be seen in the Psalms and Proverbs most easily, where three main forms of correspondence, or parallelism, can be observed.

The first form is where the second line or clause repeats in different words the thought of the first line (Psalm i. 2). Again, the second line gives a contrasted statement in antithesis to the first line (Psalm i. 6). Third, the second line simply corresponds in form to the first line (Psalm ii. 6). Besides this structure of the distich, or couplet, there is a great variety of strophe groups, or stanzas, not always easy to distinguish. Lines are built up into stanzas more or less irregular, which show the long study and practice of literary art.

The Psalms.

The best-known Hebrew poetry is in the Psalms, the hymn-book of the Hebrews, endeared also to Christians by centuries of familiar use in public and private devotion. The Psalms form a collection of sacred lyrics, one hundred and fifty in all, of which only one is not distinctly religious, Psalm xlv., a wedding song. These hymns are representative of all life in all moods, and were intended for use in worship. They were sung or chanted by the choirs or guilds of priests in the temple service, the people responding with "Amen" or brief doxologies.

Amos in the eighth century B.C. wrote, "Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols," and thus proves a quite early practice of music and playing of musical instruments. Nevertheless, the poetry of the Psalms seems to be wholly a product of later generations of Jewish life. The superscriptions found with many Psalms are now known to be additions, not original parts of the poems, and are many of them merely directions of a musical or ritual sort, indicating the accompaniment, or the tune to which they are to be sung, or their order or place in the service.

Authorship.

Seventy-three Psalms are apparently ascribed to David by their superscriptions. Moses, Solomon, Asaph, Sons of Korah,

and other names also, are placed as headings of certain Psalms. Not even David, however, is now believed to have written any of the Psalms. For, although he was a musician, the only poem of his certainly recognized is the Song of the Bow (2 Samuel i. 19–27), not a religious poem, but a dirge, or lament. The assignment of so many Psalms to David is a mark of national affection for him as the ideal king, a type of the Messianic leader whom the Jews after the exile looked for as the restorer of Israel's lost glory and power.

The Psalms are poems of devotion, the expression of the later religious aspiration and faith, the work of many authors, usually with a special view to the service of the temple. It is quite commonly accepted as a safe and reasonable conclusion that substantially in their present form they were compiled by Nehemiah from many sources, no longer possible to trace, for the instruction and nurture of the religious life of the Jews of his day, the end of the fifth century B.C. It was to them a handbook of religion in song, that preserved and unfolded the nobler spirit of religion, embodying the elements of their faith in lyrics that are matchless in beauty, pathos, joy, and the spirit of true worship.

The Fivefold Division.

Some time after the Pentateuch was compiled (400 B.C.), the Psalms were arranged in five books in imitation of the fivefold book of Moses. These books, or sections, are as follows: Book 1, Psalms i.–xli.; Book 2, Psalms xlii.–lxxii.; Book 3, Psalms lxxiii.–lxxxix.; Book 4, Psalms xc.–cvi.; Book 5, Psalms cvii.–cl. The close of four books is indicated by a doxology almost in the same words,—"Blessed be Jehovah for evermore, Amen, and Amen." The fifth book has in place of this a whole Psalm (cl.) as the concluding doxology to the complete collection.

This is the arrangement of the Psalms in the Hebrew Bible, and may be seen in the Revised English Bible also. But an older classification into three books has been traced. Of these the first section is the same as in the fivefold division, the second is Psalms xlii.–lxxxix., the greater number of which

are Elohistic, using Elohim as God's name instead of Jehovah, and the third is Psalms xc.–cl., which are all similar in character, mostly liturgical songs.

Characteristic Ideas in the Psalms.

One prevailing thought in the Psalms is that of God's interest and influence in the things of nature. The birds, the grass, the trees, the pastures and flocks, the beasts of the field, are all in the care of God. Some of the loveliest imagery in all poetry are in the descriptions of God's workings in the world, as in Psalm lxv., where He is said to make "the outgoings of the morning and evening to rejoice." Besides this appreciation of the beauty of nature touched by the spirit of God, there are noble, grand, and tender words about His presence in the soul of man, as in Psalm li., His power to create a clean heart and renew a right spirit.

The whole scale of human feelings and interests is sounded, from the common things up to the heights of spiritual song that affect heart, conscience, and will. Meditation, prayer, adoration, thanksgiving, are the recurring modes of expression, and everywhere is the note of praise to God, for He "is enthroned upon the praises of Israel," revealed and glorified in this beautiful book. Only a half-dozen Psalms invoke curses upon Israel's foes and break into the divine harmony with their discordant tones. Some references to "other gods" also betray the fact that the one supreme deity was not clearly conceived. Yet all deductions and criticisms leave a great body of tender, spiritual poetry, fit to nourish and strengthen pure religion and righteousness.

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1. Name examples of old folk-poetry in the Bible. 2. Of old books of poetry. 3. Describe this ancient poetry. 4. Name books of poetry in the Bible. 5. Contrast them with folk-poetry and with modern poetry. 6. What can we say of the Hebrew metrical system? 7. What marks off Hebrew poetry from prose? 8. Illustrate Bible poetry by various examples. 9. What do we find besides the couplet? 10. Name and describe the most famous Hebrew poetry. 11. Quote Amos' reference to music.

12. Period of the growth of the Psalms? 13. Explain their superscriptions. 14. Explain David's assumed authorship. 15. State facts of their compilation. 16. Explain the fivefold division. 17. What other division is used? 18. State prevailing thought of the Psalms. 19. Tell about their interpretation of God's influence on men. 20. Give range of subjects and interests found in Psalms. 21. What discordant element is there? 22. Summarize their importance and worth.

XVI. Two Small Books of Poetry.

A Contrast.

Two poetic books of the Bible form a sharp contrast, The Song of Solomon and The Lamentations of Jeremiah. The first is a collection of love songs, such as were sung at the Jewish wedding ceremonies, and the second a series of dirges or elegiac lyrics, expressing the bitterness and loss caused by the destruction of Jerusalem (586 B.C.). The one is charged with the happiness of human love in all its unfailing charm and mysterious power of heightening life, the other is the mourning, despairing cry of a humiliated and hopeless people.

The Song of Solomon.

The Song of Solomon, called in its superscription The Song of Songs,—that is, the loveliest song,—is in some respects the strangest book in the Bible, for it is difficult to explain, and has been the subject of keen debate for centuries. The theory of its nature and origin presented here is one that seems most reasonable and useful in understanding it.

The book is a collection of love songs used during the week of marriage ceremonies, formerly customary among the Jews. The bride and bridegroom during the wedding festivities were spoken of as king and queen, and seated upon improvised thrones. They listened to songs rendered in their honor. Syrian customs of the present time which have survived from a long-distant past still follow this general practice. The marriage festival among the Syrian peasants is called "the king's week," and a platform erected outdoors makes a throne for the bride and bridegroom, and is the center of song and dancing and other joyous rites.

The Song of Solomon is best interpreted as a collection of these festal songs of love and happiness, and in this way the references to king and queen, to Solomon and the queen-bride, become intelligible as fitting symbols of the royal state of well-being that accompanies true marriage. The book has been

attributed traditionally to Solomon, who had great fame as a poet as well as a maker of proverbs (1 Kings iv. 32), yet nothing in the book itself gives evidence of his authorship. The language of the book is of an age seven centuries later than Solomon third century B.C.), and, moreover, it is a collection, and not the work of one hand.

Contents and Character.

It has been compared to a "row of beautiful pearls fastened together on a cord." This indicates its make-up quite accurately, for there is no connection between its parts other than the general similarity of topic, and it easily separates into single songs of varying length. There are songs in praise of bride and bridegroom, brief descriptive songs expressing the joy of each in the other, and of the power of love (viii. 5–7).

There is in this book an abundance of glowing phrases and words full of color and fire, and the delight in the beauties of nature is nowhere in the Bible more beautifully expressed. The song of the spring (ii. 10–14) is perfect, and touches heart and imagination:

> "For, lo, the winter is past;
> The rain is over and gone;
> The flowers appear on the earth;
> The time of the singing of birds is come."

The choice of words itself reveals the interest and nature of the book, for myrrh, cedars, firs, rose of Sharon, lily of the valley, apples, wine, oils, spices, honeycomb, and many like things in every lyric create a fragrant atmosphere and pleasing colors in the reader's mind. It is a book of love, frank and outspoken according to modern standards of taste, and so laden with imagery as to charm and make glad both old and young. Its spirit is nobly embodied in the words:

> "For love is strong as death;
> Many waters cannot quench love
> Neither can floods drown it" (viii. 6, 7).

The Lamentations of Jeremiah.

In our English Bible a little book containing four elegies and a prayer directly follows Jeremiah, and is attributed to that prophet. These poems are written in elegiac verse, consisting of couplets whose second line is shorter than the first. In the Hebrew each group of three couplets in chapters i. and ii. begins with a different letter of the alphabet, like an acrostic, and in the third elegy (iii.) each couplet begins with a different letter. This elegy has sixty-six couplets, and therefore the Hebrew alphabet of twenty-two letters is repeated in order thrice. The fourth elegy (iv.) has two couplets for each stanza, and the initial letters of the stanzas repeat the alphabet. The prayer in chapter v., although it has twenty-two couplets, is not based upon the elegiac system, and the couplets are quite regular in form.

The Subject of the Elegies.

The first poem is a lament over Jerusalem desolated by the siege and bare of all her beauty and glory. "How doth the city sit solitary, that was full of people! She is become as a widow that was great among the nations." The fearful calamity is regarded as the divine punishment for her sins, and her weeping and the mocking and triumph of her adversaries are pictured in touching phrases. The second elegy repeats this strain of lament, and especially dwells upon the overthrow of the temple, the walls and gates. Also in the latter half are presented heart-breaking scenes of famine and suffering during the siege.

The third elegy (iii.), evidently written last, has devoutly beautiful words of hope declaring the worth of pain, bitterness, and hardship as discipline. God's "compassions fail not. They are new every morning. Great is His faithfulness." A sense of trust and hope asserts itself in this poem, indicating that it was composed after the grief of the people had been partly assuaged by time.

The fourth poem, like the second, is filled with touching pictures of the terrible days of the siege, and the sad change

in the condition of their princes, priests, and prophets, who "wander as blind upon the streets," is painted with sharply opposing light and shadow. At the close breaks out a vengeful prophecy of doom upon the Edomites, who had treacherously joined the enemy at the downfall of the city. The last poem is a prayer to Jehovah, at first rehearsing the miseries of the people in piteous words, but at length crying for deliverance: "Turn Thou us unto Thee, O Jehovah, and we shall be turned. Renew our days as of old."

Authorship and Composition.

In the Hebrew Bible this book is not placed after Jeremiah, but among "The Writings," or miscellaneous works. From this fact and also because of the highly artificial form of the poems it is quite unlikely that Jeremiah is the author. Yet the author or authors lived near the time of the events described in these poems, near enough certainly to have felt their tragedy and far enough removed by time to have leisure and tranquility of mind suitable for artistic, formal writing.

They may therefore have been written in exile some time about 570 B.C., for they furnish vivid memories of the siege (586 B.C.) and the despair overwhelming the people, and, nevertheless, are lighted up by brighter thoughts that could only be the fruit of quiet contemplation after the struggle was over. In their finest parts these poems are justly considered the saddest and noblest elegies in literature.

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1. Describe the two contrasted books of poetry. 2. Interpret the name *Song of Songs*. 3. Explain character of the book. 4. Why has it been assigned to Solomon? 5. Why is this incredible? 6. Quote a description of it. 7. Name some of its topics. 8. Tell about its style. 9. What do its words themselves show? 10. Give its spirit in a quotation. 11. Describe Lamentations in detail. 12. Subject and description of each of the five elegies? 13. Position of the book in the Hebrew Bible? 14. What does this prove? 15. State probable date of its composition. 16. Give an appreciation of the poems.

XVII. Wisdom Literature, the Book of Proverbs.

Wisdom Literature.

Three books in the Old Testament—Proverbs, Job, and Ecclesiastes—are examples of wisdom literature, reflections upon life, especially the conduct of life. The Hebrew mind was not speculative in the modern sense, and was little drawn to abstract discussions such as are familiar in modern philosophic works. The Hebrew language is concrete and picturesque, adapted for simple, direct expression, and not at all equal to conveying abstract ideas. Wisdom literature, therefore, in the Bible is not much like philosophy, and yet it is the expression of the same meditative activity that tries to interpret the world by abstract principles and ideas.

It was the latest development of the Hebrew mind and in harmony with its imaginative and concrete habit of thought, wisdom literature took the form of poetry, of similes, comparisons, songs, and rhythmic discourse rather than the bare and subtle style of modern philosophy. Moreover, Hebrew wisdom concerns itself chiefly with morals and practical affairs. Only in the book of Job are first principles considered, such as the nature of God and His relations to men. Ecclesiastes and Proverbs have to do with behavior, success, happiness, and the intercourse of men.

The Proverbs.

The book of Proverbs is not accurately described by its name, for it is more than proverbs or popular sayings. There are 935 verses grouped into thirty-one chapters, with varied styles of composition. The first nine chapters are a discourse about wisdom, followed by a section (x.–xxii. 16) in couplets, giving instruction in affairs of every-day life, and an appendix (xxii. 17–xxiv. 22) of words of the wise in a freer style.

Also chapters xxv.–xxix. have poems longer than the ordinary two-line verse common to this book, and three poetical

discourses conclude the book, The Words of Agur (xxx.), The Words of King Lemuel (xxxi. 1–9), and the charming description of the good housewife (xxxi. 10–31). Although the book is ascribed to Solomon, perhaps because he is said to have spoken three thousand proverbs (1 Kings iv. 32), experts are agreed that it was composed about 150 B.C., by some unknown writer, who used material some part of which may have been Solomon's. The greater part is the product of an advanced period of Jewish life, and the whole contents of the book have been worked over skilfully by some master of literary art.

The Wise Men.

The Hebrew sages, or wise men, were moral teachers who brought the higher religious instruction of the prophets into direct touch with common life. Proverbs and the apocryphal book, The Wisdom of Jesus, which resembles it in style and spirit, are the results of long reflection and discussion of the older teaching of the Hebrews. They are not distinctly religious, yet religious principles are the background of their instruction, and they endeavor to make wisdom, which springs from the fear of God, effectively present in ordering conduct. Unlike the prophets, who spoke to the nation, the wise men addressed the individual conscience and will, furnishing rules of conduct and stimulating their hearers by warnings of the consequences of folly and the rewards and satisfactions of wisdom.

Forms of Verse.

Verse and poetry in Hebrew literature were not so artificial and studied as the modern kinds with which we are familiar. The subject of rhythm and metre has not been thoroughly and satisfactorily explained. Yet some simple principles have been discovered that help us to appreciate the poetry of the Bible. For instance, chapters x.–xxii. 16, are distichs, or two-line stanzas, in which a completed thought is fully expressed; that is, nothing is carried over into the next couplet, or distich.

Most couplets have a thought expressed by contrast or antithesis:

> "A wise son maketh a glad father;
> But a foolish son is the heaviness of his mother."

Others are parallel expressions of the same idea, the second line strengthening the first:

> "The eyes of Jehovah are in every place,
> Keeping watch upon the evil and the good."

Others are comparisons or figures of speech:

> "The way of the sluggard is as a hedge of thorns,
> But the path of the upright is made a highway."

Longer and more elaborate verse forms are found in xxii. 17–xxiv. 22, where at the beginning we see a ten-line stanza (xxii. 17–21), an invitation to hear and practise the words of the wise. In this section, also, four-line verses are frequent (xxii., xxiii., xxiv., xxv.), and five, six, eight, and longer groups of lines may be observed. Some scholars have analyzed the poetic books of the Bible, and disclosed many interesting facts about forms of verse, but as yet no clear and definite explanation of rhythm and metre has been generally accepted.

Examples of Poetry in Proverbs.

A warning against drunkenness (xxiii. 29–35) is a dramatic dialogue that forcibly pictures the effects of intemperance. A poem of several long stanzas might be built out of the fragments about the sluggard (vi. 6–11; xx. 4–13; xxiv. 30–34; xxvi. 13–16), and in the same way, by connecting in their logical order sayings scattered singly in the book, a better impression would be gained of their meaning and power as aids to the life of wisdom. Some pleasing forms are based on numbers, as "Two things have I asked of thee, Deny me not three before I die" (xxx. 7–9). This is a poetic device to emphasize the subjects to be spoken of, and examples are to be seen in chapter xxx.

In the closing chapter (xxxi.) is a poem counselling purity, justice, temperance, and mercy, spoken by a mother to her son, a certain King Lemuel. This has sixteen lines or eight couplets, forming a brief discourse summing up the elements of the good life. The longest connected writing (xxxi. 10–31) might be called the Song of the Good Housewife, for in twenty-one couplets and one triplet (15) a beautiful description of the ideal home-maker is given, which delights the heart and mind with its simple truthfulness.

Ecclesiasticus, or the Wisdom of Jesus.

It is important to glance at the apocryphal book, The Wisdom of Jesus, son of Sirach, also called Ecclesiasticus, which was composed a little later than Proverbs by the grandson of a man, Jesus, who lived in the second century. The elder Jesus gathered sayings of the wise, and the grandson Jesus, son of Sirach, made a book of these about 132 B.C., probably adding some matter of his own. Although not in the Hebrew Bible or in ours, it is a valuable and interesting work, more distinctly religious than Proverbs, and giving a good idea of the life of that age. A noble chapter in praise of wisdom (xxiv.) makes a good introduction to it for one who wishes to test its value.

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1. Define Wisdom Literature and give examples. 2. What modern type of thinking does it resemble? 3. How does it differ from philosophy? 4. State its literary form. 5. Its subjects. 6. Describe the book of Proverbs. 7. Give analysis of contents. 8. Explain its origin and authorship. 9. Tell about the work of the wise men. 10. To whom did they speak, and in what way did they differ from the prophets? 11. Explain and give instances of its poetic form. 12. Define *couplet, distich, parallel couplet, antithetic couplet.* 13. What other forms are there? 14. Describe poem on drunkenness. 15. How might long poems be made out of the material in the book? 16. Explain about "number poems." 17. Mention important parts of the Proverbs. 18. What can you say about an apocryphal book resembling Proverbs? 19. Contrast it with Proverbs.

XVIII. Ecclesiastes, a Book of Pessimism.

The Author.

The word "Ecclesiastes" means a public speaker in general, not a preacher in the ordinary sense. This title may indicate that the author was a lecturer or teacher of philosophy, although the opening words seem to attribute the authorship to king Solomon. Solomon, however, was the type of great wisdom to the Hebrews, and the unknown writer wishes his words to be regarded as suited to that king's mind and character. Certainly, from the language of the original, which belongs to the period of decline, and from the opinions of the writer it must be assigned to the second century B.C.

The nameless author may have been a physician at Jerusalem, for his intimate and beautiful description of the physical decay in old age (xii. 2–7), expressed by poetic symbols, presupposes a keen interest in physiological matters. There are historical hints that give us a precise clew to the age in which he lived. Alexander Balas (154–145 B.C.) is meant by the "poor and wise youth" (iv. 13–16), and the "old and foolish king" is Antiochus Epiphanes (175–164 B.C.). The writer says, "I saw all the living were with the youth, the second, that stood up in his stead." This places him as a contemporary of Alexander Balas.

The Book.

Ecclesiastes is the strangest book in the Bible, for it is sceptical, sombre, and despairing in its tone. There are parts, to be sure, that seem to be more religious than the rest, and might warrant granting it a place in a collection of sacred writings. These, however, are quite inconsistent with the spirit of the writer, whose doctrine is, "All is vanity and fruitless striving," and are seen to be inserted by other hands to give it the appearance of sanctity. The style is strong and clear, and has a certain charm in spite of the ever-present shadow of pessimism.

It is a poetic book, although the common translations are in

prose, and its author must have been a man widely informed and of varied experience, but with a sensitive nature, unable to bear up under the perplexities and apparent caprices of destiny. He has tried everything in life, and pronounces all "vanity." Wisdom, folly, joy, sorrow, success, and failure, all are vanity. Nothing is worth while except a certain cautious prudence that will keep a man from falling into serious trouble. The Jews themselves did not all regard the book as suitable for religious uses, and opposed its adoption among their sacred writings. Additions of an orthodox sort were supplied, and also some rearrangement of its contents was made, probably by members of the pharisaic or orthodox sect, and by these changes after long dispute it won a place in the Hebrew Bible (A.D. 90).

Its Teaching.

A considerable portion of this work is Epicurean in spirit and emphasis, for to the writer the delights of sense, eating, drinking, and pleasure, are the best of life (ii. 24). This is a defensible view, expressing the mood of simple cheerfulness that has an important place in life. The worst is that after this thought comes always the refrain, "This also is vanity and a striving after wind,"—*i.e.*, "fruitless striving." He is despairing and cynical in mind and heart, and can see hardly any good in the world. He is pessimistic, believing always in the worst interpretation of things as the truest. He makes no exception in his sweeping charge against the world. "I have seen all the works that are done under the sun, and, behold! all is vanity and striving after wind" (i. 14).

Wisdom is nò better than folly, nor labor than idleness, nor virtue than wickedness. It is a world without a moral order. You can trust nothing and hope for nothing, since there is no future life. He believes in God, yet finds no consolation or help in his thought of Him. He is a moral sceptic, who denies that there is any superiority in the good life over the bad. This is the worst form of scepticism, since it strikes at the basis of morality and levels everything so that it matters nothing whether you do right or wrong. There is some moral advice scattered

throughout the writing at variance with this negative idea. Yet it never rises above mere prudence and moderation.

His Description of Old Age.

A most impressive passage is his symbolic description of old age (xii. 1–8). It begins with the words, "Remember thy well [wife] in thy youth ere the days of evil approach," not as it stands in the ordinary translation, "Remember thy Creator," a religious counsel, but rather a word of practical wisdom. Each phrase that follows is a symbol of a bodily condition. The obscured sun and light are the monotonous gray days of old age, the "keepers of the house" are the hands, the "strong men that bow themselves" are the bones, especially the backbone. The eyes lose their lustre, "those that look out of the windows are darkened," and so on, in this way he names the failing powers that vex one in old age. The whitening hair is the almond tree with the white blossom, the silver cord is the spine, the golden bowl the brain, the heart is the pitcher at the fountain, and the wheel at the cistern breaking down is the whole machinery of life coming to a stop.

It forms a pathetic picture, unrelieved by any appreciation of the tender joy and quiet happiness that often attend the downward steps of life. The ending abruptly joined to this poem is unsuitable to the pessimism that everywhere colors its words. To "fear God and keep His commandments" does not agree with the spirit of the author of the main part of the book.

Its Value.

The literary merit of Ecclesiastes is high, and secures for it permanent appreciation and interest. There is, moreover, a moral and spiritual interest in it as a sincere disclosure of an unhappy nature too self-centered to reach the higher satisfactions of human life. We see how far even a noble mind may sink in despair and denial when it loses grasp of moral idealism, of the faith that upheld the prophets and saints through dark experiences, that the cause of righteousness cannot fail because God is working for it in every generation. This book shows

the darkness of moral unbelief opposed to the spiritual idealism of the best teachers of Israel, which shone clearly in Jesus, and is still the light that lightens every man coming into the world.

The Wisdom of Solomon.

Another book was written purposely to refute the teaching of Ecclesiastes, although it was not admitted to the Hebrew Bible. This was The Wisdom of Solomon, composed at Alexandria by a Jew (50 B.C.) who had become saturated with Greek ideas. It is one of the apocryphal books not printed in the usual editions of our Bible. It is an interesting and helpful book, and is the earliest book of Hebrew origin to declare the doctrine of immortality. Wisdom means the knowledge of the right and the disposition to follow it. Wisdom is almost personified in this book, and many eloquent passages exalt its glory, beauty, and divine origin. Wisdom, says this writer, "is the breath of the power of God, and a pure influence flowing from the glory of the Almighty." Probably the existence of this book among the Alexandrian Jews prompted the pharisees to alter Ecclesiastes, to free themselves from the charge of scepticism and worldliness of which it is full.

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1. Define "Ecclesiastes." 2. Explain Solomon's supposed connection with this book. 3. What does its language show? 4. Give inferences to be made about the writer. 5. Describe the book and its inconsistent ideas. 6. Account for these, if you can. 7. State ideas that belong to the author. 8. Where did the additions come from? 9. Name the spirit of the greater part of the book. 10. What is the refrain that belittles everything in it? 11. What does this mean? 12. How would you describe the author keeping this refrain in mind? 13. Give in detail his symbolic picture of old age. 14. How does the ordinary translation conceal its meaning? 15. Why is the ending unsuitable? 16. Value as literature contrasted with its moral and religious worth? 17. Describe the apocryphal book that refutes its teaching.

XIX. Job, a Dramatic Poem.

Contents of the Book.

Job is the noblest work of wisdom literature, and faces boldly the severest questions of life. The drama opens with a prologue in prose (i., ii.), describing Job as a man of sincere piety and great wealth. A council of the sons of God is held in heaven, and Satan, the adversary, is among them. God commends Job as a "perfect and upright man," and Satan questions Job's disinterestedness, and asks that he may be allowed to take away his property. Satan is given power over Job's property, and destroys it and also his children; but Job meets these calamities patiently. Satan is now given power to touch Job's person with loathsome disease, and still Job submits.

Three friends of Job come to sorrow with him, and the dialogue that makes the drama follows. There are three groups of speeches (iii.–xiv., xv.–xxi., xxii.–xxxi.) and a series of long speeches (xxxii.–xxxvii.) by a fourth friend, Elihu, not quite harmonious with the rest, and finally an answer by Jehovah (xxxviii., xxxix., xl. 2, 6–14), upon which Job again speaks (xl. 3–5, xlii. 2–6), ending the poem. To this succeeds an epilogue in prose (xlii. 7–17), telling of Jehovah's approval of Job and the restoration of his prosperity and happiness.

The Poetic Form.

Job is not a drama for representation on a stage, since its speeches are long and unsuitable, and there is no action at all except what is described in the prologue and epilogue. To call it a dramatic poem to be read is more accurate. The unknown author wished to give vividness and force to his ideas by the added interest that personality brings into discussion. A formal, continuous argument would have been far less effective than this tossing back and forth of ideas by persons, revealing their temperament and character through the manner of their discourse.

The verse is not uniform throughout, although some scholars maintain that four-lined stanzas are the usual order from first to last. The reader of our English translations can easily see, however, that many parts fall naturally into long lyrics, as chapter iii., which is a dirge upon the day of his birth; and recent versions show the varying length of the poetic sections by printing them in separate paragraphs.

Purpose of the Poem.

The purpose of the poem is to confute the theory that suffering and misfortune of every kind are sent by Jehovah to punish sin. This doctrine was held by the Jews as an inflexible principle without exceptions. They always argued back from the fact of personal misfortune, disease, or failure to some personal sin as the cause. In this way Job's three friends at first insinuate and at length openly charge him with wrongdoing (xxii.) as the only explanation of the misery that befell him. Job's reply is always a declaration of innocence and righteousness (xxiii. 10–12), often implying caprice or injustice in God because of the prosperity of the wicked and the wretchedness of the good man.

The book is the first statement of the perplexity of those who see that there is no invariable connection between sin and misfortune and righteousness and prosperity. There are many exceptions, and innocent and honorable persons are hurled into suffering often by no fault of their own. To this the orthodox Jew of that time simply answered that there must be sin, secret or open sin, as the root of failure and unhappiness. This poem expresses the dissent of a man of great genius against this hard-and-fast theory, and by the parable of a perfect man tormented by overwhelming losses and unclean sickness it sharply and dramatically makes the problem real.

Ideas of the Poem.

To harmonize the sufferings of the good with the justice of God is the problem of this book. Job's speeches are a pas-

sionate denial of the orthodox theory that every personal misfortune grows out of a personal fault. The three friends in turn insist upon this view, each from a slightly different standpoint, otherwise with no variation. The prologue offers the explanation that suffering is a test of constancy to the right and to God, and that suffering is a means of moral training is explicitly taught by Eliphaz (v. 17–27).

The words of Jehovah (xxxviii f.) contain what is meant to be the final settlement of Job's perplexity. Here the power, wisdom, and tenderness of God are impressively outlined in the natural world, to give the background of divine mystery, which no man can perfectly interpret. That is to say, the wonders and glories of the universe and the order and blessedness which God creates are signs of His goodness and loving-kindness, and in these we must trust. It therefore presents no complete clearing up of the apparent moral disorder of the world. The author suggests in the face of the bitterest scepticism, fearlessly expressed and emphasized, the simple ideas of (*a*) suffering as an instrument of moral training, (*b*) as a test of constancy, and (*c*) as an element in life coming from God, who is wise, powerful, and loving.

This last implies deeper meanings of life and experience not yet understood, which are to be sought out by each generation. A curious idea is that of Satan in the prologue as the Adversary, or Sifter, one of God's agents to try the hearts of men. From this developed later the Satan as tempter and enemy of God and man, working to defeat all their good purposes and efforts. In Job, however, he is merely a servant of God, doing His will.

The Author and Composition.

This is another book of whose author we have no trace. The fact that it is an example of wisdom literature, however, hints at the time in which he lived as the second century B.C. The sceptical tone of the book reminds us of Ecclesiastes, and chapter xxviii., a kind of rhapsody of wisdom, might have been taken out of the book of Proverbs, so intimately does it reproduce the spirit of that work. Agreement among stu-

dents is growing that it is a product of the second century, arising out of similar intellectual surroundings as Ecclesiastes and Proverbs.

While the book is consistent in the main, and might be the work of one hand, the Elihu speeches (xxxii.–xxxvii.) seem an interpolation, for Elihu is never referred to either in the prologue or epilogue. His words do little more than repeat what has already been said. The book was popular, and doubtless alterations were made in it from time to time. Nevertheless, the wonderful mind that conceived it shines undimmed in its splendid pages, and the poem remains a glory of both literature and religion.

Parts of Special Interest.

The prologue (i., ii.) is a well-wrought and rapid narrative that has all the life and realism of the best paintings. It is, in fact, a group of pictures, representing the every-day life of Job, the first council in heaven, the calamities smiting his flocks, camels, servants, and children, the second heavenly council, disease afflicting Job, and the arrival of the three friends to share his mourning. Job's first lamentations in the presence of his friends are full of anguish, a curse upon the day of his birth, a cry of inexpressible grief (iii. 3–19).

Eliphaz's dream (iv. 12–21) of a spirit passing before his face and Job's bitter complaint against Jehovah (vii.), and his songs of the power and mystery of Jehovah's dealings with him (ix.), are all notable for beauty and pathos. The songs of despair because death ends all (xiv.) are perhaps the saddest words ever written, for the writer has at best only a flickering faith in immortality that breaks out vaguely (xix. 25–27) at times. The highest point is touched (xxix.–xxxi.) when Job calls up his happy life of honor and usefulness and his plunge into wretchedness, his sense of innocence inspiring him to challenge God to hear and vindicate him.

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1. Tell the story of Job. 2. Analyze the book into its chief parts. 3. Describe its literary form. 4. Why did the author choose this form?

5. Purpose of the poem? 6. What perplexity did it first give expression to? 7. How does it make this real? 8. State the problem in another way. 9. Give the prologue's solution of it. 10. What is Eliphaz's explanation? 11. State Jehovah's answer. 12. Is this a solution? 13. Summarize the answers and their value. 14. Explain Satan's part in the drama. 15. To what kind of literature does Job belong, and what does this imply as to its date? 16. Show resemblances to other wisdom books. 17. Give an appreciation of it. 18. Point out striking passages. 19. What is the general tone of the book?

XX. Two Romances, Ruth and Esther.

The Story of Ruth.

The story of Ruth tells of the experiences of a Moabitess, a young widow of a Hebrew, in winning a place for herself among the kinsfolk of her husband. A certain Elimelech of Bethlehem-judah, with his wife Naomi and his two sons, moved into the country of Moab. Elimelech died there. His two sons married women of Moab, Orpah and Ruth, and presently died, leaving the mother, Naomi, and her daughters-in-law in poverty. Naomi urged Orpah and Ruth to return to their families, since she purposed to go home to Judah. Orpah went back to her people, but Ruth accompanied Naomi to her country, where Boaz, a wealthy kinsman of Elimelech, looked with favor upon Ruth as she gleaned barley in the fields with the maid-servants. The Jewish law required a man's nearest kinsman to marry his widow. Naomi instructed Ruth how to seek the rights of kinship from Boaz, and, when a nearer male relative refused to claim his right of marrying Ruth, Boaz takes her for his wife, and she becomes an ancestress of king David.

Nature and Purpose of the Book.

Although Ruth is placed directly after Judges in the English Bible, and resembles the stories in Judges and the story of Samuel's boyhood which follows in the book of Samuel, it belongs to a much later time. It is a protest against the enforcement of the law of late Judaism prohibiting marriage with foreign women. While it is beautiful in simple, fresh, vivid, poetic coloring, it is a story with a purpose. It means to prove that mixed marriages may not be so harmful as Ezra (Ezra ix., x.) affirms, but may issue in good, even in the birth of great king David.

The language of the original is certainly of the time after the Exile, and a comparison of Ruth iv. 7 with Deuteronomy xxv. 9 indicates that the author regarded the custom of "giving

the shoe" as a symbol of surrendering the right of marriage as ancient, although in the period of Deuteronomy (622 B.C.) it was the ordinary practice. Ruth is an interesting book, therefore, because it is the expression of a broader tendency in Judaism. The zealous Jews wished to keep the people loyal to Jehovah by separation and exclusion, but the writer maintains that character and disposition are more than pure descent. A truly devout and good woman is blessed of Jehovah, whatever her racial origin.

The Book of Esther.

We have seen that the prophetic writers, J, E, and D, used the old stories of their people to illustrate and enforce religious and moral truths. They did not invent the stories: they simply took them as they found them, and fitted them to their purpose. Ruth and Esther are unlike the older traditions which were founded in fact. For they are stories invented for a special purpose to interest and instruct,—Ruth to teach that a good heart is more than pure descent, and Esther to glorify the Jews and confirm the hatred of foreigners in Jewish minds.

Except as disclosing the feelings of the Jews at a certain stage of their history, Esther is not a valuable book. It was surely a blunder to admit it into the canon (or collection of sacred books). For it shows Judaism at its worst. Esther, the Jewish queen of Ahasuerus (Xerxes), the Persian king, by her favor with the king contrived to bring about a savage and bloody revenge upon the enemies of the Jews throughout the Persian kingdom. There is a spirit of exultant and fanatic hatred of the foreigner in Esther, a contrast to the generous sentiment of Ruth.

This hatred was a product of religious warfare and of the brutal oppression of the Jews by Antiochus Epiphanes, the tyrant of Syria, who dismantled and desecrated the temple at Jerusalem (168 B.C.) and established there an altar to Olympian Zeus. That terrible period brought to the front the Maccabean heroes, who won for the Jews their last political independence. It left deep scars of hatred, however, which impeded the growth of the true religion of Israel.

The Feast of Purim.

One object that the author of Esther had was to explain the origin of the Feast of Purim. The scene of the story is Persia, but it is far more likely that the feast arose in Babylon. Esther gives the reason for it in the deliverance of the Jews from an impending massacre in the days of Xerxes (485–465 B.C.), which, the romance tells, was turned upon the enemies of the Jews. Purim is held on the 14th and 15th of the month Adar (February–March), preceded by the Fast of Esther (Esther iv. 15–17), and is a time of merry-making. Its beginnings and its cause cannot be satisfactorily traced. It is probably, however, a union of a Persian festival and a Babylonian New Year's celebration.

The name Purim is explained (iii. 7, ix. 26) from the word "pur," lot, because Haman cast lots to hit upon a fortunate day for the destruction of the Jews. Pur is not in the Persian language, but *puhru* in Babylonian meant an assembly in which the gods cast lots at New Year's to decide the allotment of destinies for the year. Whatever its occasion, the Feast of Purim is forever associated with Esther. This book has been one of the most popular among the Jews, as many versions and abundant commentaries show.

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1. Give the story of Ruth. 2. What was the Jewish law about marriage of widows? 3. What stories does it resemble? 4. State its meaning. 5. Describe the custom of "giving the shoe." 6. What does the reference to this custom imply? 7. Explain the writer's theory of foreigners. 8. Show difference between authors of J, E, and D, and writers of Esther and Ruth. 9. Contrast moral feeling in Ruth and Esther. 10. Why was Esther admitted into the canon? 11. Account for its popularity. 12. Give reasons for its spirit of hatred. 13. Give its effect on religion of Israel. 14. Describe the Feast of Purim. 15. Show relation of Esther to this feast. 16. Give a more probable explanation of the feast. 17. How may we judge morality of Ruth and Esther?

XXI. Two Apocalypses.

Apocalyptic Literature.

The book of Daniel, ranked as a prophetic book in our English Bible, really introduces a style of literature of which we have only met fragmentary suggestions before. This is the literature of apocalypse, or revelation. In a sense it is a kind of prophecy, yet it marks the decline and old age of prophecy. The Hebrews did not class Daniel among the prophetic books, but among "The Writings," a miscellaneous group of books belonging neither to the Law nor the Prophets.

An apocalypse is a book written in times of great hardship and persecution, which gives in veiled language a promise of deliverance through the final ruin of the world and the establishment of a new order wherein the just and faithful will be rewarded. We had glimpses of the "Day of Jehovah" in several of the minor prophets, a day of judgment which would bring destruction to the enemies of God and hope and joy to the faithful. This conception for the first time is thoroughly worked up in Daniel, which was the first of a long series of apocalypses. An apocalypse, of course, conveyed threats of destruction to the rulers who were persecuting God's chosen people, and on this account the writer had to disguise his meaning in symbols, allegories, visions. The form assumed by this style of writing was that of a revelation from Heaven granted to the hero or saint whose name gave the title to the book.

This form of a revelation was, therefore, a literary device to make ideas and instruction interesting and effective, and it became popular from the second century B.C. to the second century A.D. More than a score of apocalypses are known by name. Some of them are extant and many more doubtless were written of which we have no trace. In the absence of strong and wise teachers, like the older prophets, this artificial and fantastic way of encouraging the people to loyalty gained influence and authority. It was a despairing cry from those who could not see how God is to conquer the world except by

destroying it and creating a new heaven and earth for the righteous.

Daniel's Apocalypse.

About the year 165 B.C. the book of Daniel was composed by some unknown pious Jew, suffering at the sight of the brutalities of Antiochus Epiphanes, who tyrannized Palestine (175–164 B.C.) and forced upon the Jews Greek modes of worship. His hateful government aroused the Jews to revolt under the warlike Maccabees, and Judas Maccabæus with a little army defeated all Antiochus' generals, won back Jerusalem, and rededicated the temple (165 B.C.). In this book Antiochus appears under the names Nebuchadnezzar, Belshazzar, and Darius. The hero, Daniel, is a traditional person mentioned by Ezekiel for his wisdom and justice, and the author makes him a Jewish captive in Babylon. Chapters i.–vi. are the biography of Daniel, and vii.–xii. narrate his visions. The language of the book is partly Hebrew (the beginning and end), and Aramaic from chapter ii. 4b to the end of chapter vii. It is probable that it was originally all Aramaic, that some parts were changed into Hebrew in order that the book might be admitted into the Hebrew canon.

Daniel has three Jewish friends who, together with him, are faithful to Jehovah, and he wins favor of Nebuchadnezzar through his skilful interpretation of the king's dreams. He explains the symbolism of the great image seen by the king in a vision (ii.). The golden head is the Chaldean monarchy, the breast and arms of silver are the Median empire, the brass body is the Persian empire, and the legs of iron are Alexander's empire. The stone that falls and breaks the feet of iron and clay and overthrows the image is the kingdom of God, the Messianic dominion which shall displace all world-powers.

Each event and dream in the book points to the greater glory of the God of Daniel. The rescue of Daniel's three friends from the fiery furnace (iii.) and the king's recovery from madness (iv.) and the mysterious handwriting on the wall (v.) and Daniel's escape from the lions' den illustrate the supremacy of Daniel's God. The four kingdoms again appear

(vii., viii.) as four beasts rising out of the sea, but the power of each is transferred to the Messiah. The eleventh horn on the fourth beast is Antiochus (vii. 25), who is to rule for a while, but "judgment shall be set and they shall take away his dominion" (vii. 26.)

Chapters x.–xii. sketch the history of that age and the overthrow of Antiochus, but the author is doubtful whether it be 1,290 or 1,335 days from the desecration of the temple (168 B.C.) to the end of the world and the beginning of the Messianic kingdom (xii.). From this statement it is likely that he finished his book and died before the death of Antiochus, June, 164. This explanation makes the book intelligible. For, although it purports to be predictions by a Jewish exile of the course of history down to 165 B.C., we recognize this to be a literary disguise for an expression of the hope of the downfall of Antiochus by the miraculous power of a Messiah. The first clear statement of a resurrection from the dead is in this book (xii.), and the separation of men in future states of everlasting life and of everlasting shame is also here affirmed. The author's purpose was to cheer the unhappy Jews of his day by the vision of glory soon to come.

The Apocalypse of John.

With a similar intent as the author of Daniel, 260 years (95 A.D.) later a Christian writer with much care and great learning put together the mystical book, the Revelation of John, which stands last in the New Testament. It is the product of a time of persecution near the end of the reign of Domitian (93–96 A.D.), when the Christians were undergoing harsh treatment from Roman officials. The Roman Empire is the embodiment of the power of evil in the world, and to resist its temptations and endure its cruelty required high faith and constancy. This apocalypse unfolds the speedy judgment and world-wide catastrophe, the end of all things, just as in Daniel's book it is foretold, as a motive for patience and loyalty. It is, however, more elaborate and studied than Daniel, and carries out the style of apocalyptic literature to its farthest point

It abounds in visions, angel interpreters, and dramatic, astounding events succeed one another, increasingly affecting heart and mind. The mystical number seven appears throughout the book, seven churches, seven seals, angels, trumpets, vials, candlesticks, disclosing the uniform plan of the work. Its prophecies concern the immediate future, "for the time is at hand," "Behold, I come quickly" (i. 3, xxii. 10–12). It differs from Daniel in being a Christian book for its Messiah, Jesus, has once already manifested himself, and is soon to reappear in power.

Contents and Interpretation.

After an introduction (i., 1–8) declaring its nature as a revelation of Jesus who is presently to come with the clouds, there follow seven letters to the seven churches of Asia Minor (i. 9–iii. 22) which enforce patience and constancy under the trials that shower upon them. A door opens in heaven (iv.), and the throne of God is visible and "one sitting upon the throne." On the right hand of the throne is a book sealed with seven seals (v.), which Christ, the Lamb of God, opens (vi.), one by one releasing destructive forces upon the earth, and the day of the Lord seems to have come. But, before the seventh seal is broken, 144,000 Israelites are marked with the seal of the living God. Along with these a great multitude of Gentiles out of every nation are seen before the throne (vii.).

The seventh seal is opened, and seven angels with seven trumpets advance, and at the sound of the trumpets of six, in turn, dire events befall, but the end is not to come until the seventh shall sound (viii., ix., x.). Final judgments are rendered in chapters x.–xx., the new heaven and new earth are revealed (xxi.–xxii. 5), and the book is closed with further words of encouragement to the faithful. The contents are not perfectly fitted together, for fragments of older apocalypses have been used in part, yet there is a striking unity which the author's strong imaginative genius has imposed upon his strange fancies.

A fanciful book of this character cannot be supplied with an

interpretation for every detail. But that Satan, the spiritual power of evil, is manifested in the Roman Empire, whose worship of the emperors Roman authority seeks to compel all its subjects to practise, is the key to its general interpretation. This is the worship of the image of the Beast so hateful to the Christians. The notion of the Beast coming out of the sea means that evil comes out of the abyss and was common to apocalyptic writings. Babylon is the city of Rome, the mother of all abominations, and her fall is foretold magnificently (xviii.) in words that recall Ezekiel's prophecy of the ruin of Tyre (Ezekiel xxvii., xxviii.).

The value of this book is not merely in the dramatic and imaginative power of its visions and descriptions, but rather in the wise words of inspiration for righteousness and religion that are scattered among its pages. The letters to the churches (i.–iii.) and the visions of the new heaven and new earth (xxi., xxii.) are charged with spiritual feeling of the highest order, and even in its strangest parts, burdened with mystical symbolism, there is a sense of a great, earnest soul declaring humble faith in the supremacy of God's will and spirit over all failure and apparent defeat.

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1. Define *apocalypse*. 2. Account for the origin of this kind of literature. 3. What was the period of its popularity? 4. How was this a sign of decadence? 5. State historical background of Daniel. 6. Give contents in two divisions. 7. What was its language? 8. Tell the story of Daniel. 9. Interpret some of its symbols. 10. What doctrine first appears in it? 11. What is the Christian apocalypse? 12. Describe its origin and purpose. 13. Compare it with Daniel. 14. How near does it believe the fulfilment of its predictions to be? 15. Summarize its contents. 16. Interpret its chief symbols. 17. How may we regard its practical value? 18. Mention the parts of highest worth.

XXII. The Gospel according to Matthew.

The Gospels.

The most important books in the Bible are the four Gospels, Matthew, Mark, Luke, and John. Justin Martyr perhaps first applied to them the name "Gospels" when he wrote about the middle of the second century, referring to them as "memoirs of the apostles" or "Gospels." In the books themselves the message of Jesus is called the Gospel, or Good Tidings; and it is from this use of the word that the books were spoken of as the Gospel according to Matthew, Mark, Luke, and John. The Gospels are narratives, yet their purpose is not simply to record facts about Jesus and his doings, but rather to inspire interest in his message, and to further the cause of his faith. Had it not been for this aim to spread the gospel of Jesus, the facts of his life and the substance of his preaching might have been largely forgotten or reported only in wholly inaccurate form. Fortunately, however, the need of having a picture of Jesus' life and a statement of his teaching to give to those whom the apostles sought to influence resulted in various attempts to preserve the essential facts in writing, and from these early documents came our Gospels.

The Sources.

The first document referring to Jesus that came into existence was a Collection of Sayings, which a credible tradition asserts was made by Matthew, one of the twelve disciples of Jesus. This was written in the Aramaic tongue, the common language of Palestine, which Jesus spoke. A good part of the substance of Jesus' teaching, as we know it, was therefore from notes by a disciple of what he himself heard Jesus say and possibly with what other disciples may have told him. These sayings were soon translated into Greek for wider use. In both Matthew and Luke it is easy to trace this source by the similarity of the language and ideas, indicating that their authors are quoting or borrowing from a book lying before

them, fitting it into and welding it with material from other sources of their own selection.

Another source is the original book of Mark, not our present Gospel according to Mark, but an older book which is its basis. This older Mark, we learn from Papias, bishop of Hieropolis, Phrygia, in the second century, was written by Mark, a companion of Paul and Peter. Peter told Mark the words and deeds of Jesus as he recalled them and as he was accustomed to use them in his preaching. These memoirs of Peter Mark wrote down after Peter's death (64 A.D.). These original notes, although not in order, were vivid and clear, probably because Peter so often used them that they had become lifelike and forceful, and were, in fact, the best part of his preaching. The original Mark was undoubtedly written at Rome soon after Peter's martyrdom in the persecution of Nero.

The Collection of Sayings by Matthew.

The prevailing interest in this collection of Jesus' Sayings, as we trace it in Matthew and Luke, is the moral instruction of the Master (Matthew v.–vii.; Luke vi.–xvi.). It is not practicable in this place to follow it out even in Matthew. If one, however, will take a harmony of the Gospels, and compare the parts that are parallel in Luke and Matthew, but not found in Mark, one may easily recognize this source. It is distinct, and has many well-marked traits. There are no stories, except one, about the healing of the centurion's servant (Matthew viii. 5–13; Luke vii. 2–10), and only some simple introductions by the writer himself, phrases like, "He lifted up his eyes on his disciples, and said."

Matthew is apparently chiefly interested in preserving Jesus' exact words, and does not thrust himself upon the reader's attention. Naturally, in a simple document of this sort we get very few facts, among which, for instance, are the imprisonment of John the Baptist and the sending forth of the disciples, but nothing at all about Jesus' life history. In those first days of Christianity the principal requirement for preach-

ing the gospel was to be able to tell what Jesus taught, and, to meet this need, Matthew collected and put in writing the priceless treasures of the Master's wisdom. And, since Matthew was a contemporary of Jesus, it was probably towards the end of his own life, between the years 60 and 70 A.D., that this book appeared, at a time when the disciples began to fear lest the teaching of Jesus should be forgotten.

The Present Gospel of Matthew.

Matthew's Gospel, as we have it, is more than this Collection of Sayings combined with the Memoirs of Peter which were written down by Mark. The author was an original and skilful writer, who made fresh and effective use of the primitive documents, and added important things that he had himself gathered. The Gospel is admirably arranged with the intention of disclosing the meaning of incidents in Jesus' life and the connection of his separate teachings.

The second and larger part (xiii. 53–xxviii. 20) is where he closely follows his source, the primitive Mark. He does not alter the language much, but he sometimes shortens the narrative parts. The new material which he furnishes and fits into this part consists of parables largely: The Unmerciful Servant (xviii. 23–35); The Laborers in the Vineyard (xx. 1–16); The Ten Virgins, The Talents, and The Judgment (xxv.). Certain incidents associated with the closing scenes of the gospel story have the appearance of legendary and fabulous outgrowths of the later time in which the author lived, as, for example, the dead rising from their graves at the crucifixion and walking about the city (xxvii. 53).

An unmistakable legendary element of the author's time is discernible from the exaggeration in the stories about Peter. He is made to catch a fish which has a shekel inside of it, to pay the tax for Peter and Jesus (xvii. 24–27), and he walks upon the water (xiv. 28–31). Greatest of all, Peter is addressed by Jesus as the rock (Petra in Greek) upon which the church is built, making a play upon his name (Petros in Greek) (xvi. 18). This is so fantastic and artificial that it must be classed

as a late legend, not derived from the early and genuine tradition of Jesus' words.

Analysis of the Gospel.

The most significant passage in this Gospel is the Sermon on the Mount (v.–vii.), in which the author has arranged the principal sayings of Jesus as one long discourse. These sayings are duplicated in Luke's Gospel, but are there scattered through ten chapters, following unquestionably more closely the order in which they stood in the primitive Collection of Sayings from which both writers borrowed them. These great words of the Master are remembered best from this formal arrangement in Matthew, which has become the heart of the Gospel to the Christian world. Besides this, however, the unknown author has furnished a story of Jesus' birth and infancy (i.–ii.) with a genealogy, both unlike and contradictory to the genealogy and birth-stories found in Luke.

The account of the ministry of John the Baptist and the temptation in the wilderness after the baptism brings us to the beginning of Jesus' work (iii.–iv. 11), which is commonly considered in three parts: (1) the ministry in Galilee (iv. 12–xv. 20; (2) the ministry outside of Galilee in the north and east (xv. 21–xvii. 20); (3) the ministry at Jerusalem (xxi.–xxv.). These are supplemented by an account of the final scenes of Jesus' life and of the resurrection (xxvi.–xxviii.).

The Author of Matthew.

We have seen the teachings of Jesus grouped skilfully by this author in the Sermon on the Mount (v.–vii.), and in the same way, in accordance with his love of effective arrangement, scholars have distinguished four other groupings,—acts of healing and other miracles (vii. 1–ix. 34), calling and instructing his disciples for their work (ix. 35–x. 42), matters relating to his critics and opponents (xi.–xii.), and seven parables with interpretations, the subject of all being the kingdom of heaven (xiii.). From these evidences of artistic care and a disposition to make the most of traditions and documents

available, we may readily conceive of the unknown author as an important and well-trained man as well as a devoted Christian teacher.

His work is not therefore an early and simple composition, but combines primitive and late material; and the closing words, "Go ye therefore, and make disciples of all nations," infers a time when the Christian Church had become something more than a progressive Jewish sect, as it was for a generation after Jesus. Taking these facts and the legendary parts of the Gospel together, we must regard our Gospel of Matthew as a product of the last years of the first century at the earliest. The author was versed in both the Greek and Hebrew languages, and to his generous and broadly humane mind we are indebted for this Gospel, fitted for all the world in spite of those things in it which were merely the reflection of a credulous age. His name and personality were in after-times overshadowed by the disciple of Jesus whose precious Collection of Sayings he used as the heart of his book.

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1. The name "Gospels" and its origin. 2. What are they in form? their purpose? 3. The occasion for them? 4. Name one primitive Gospel. 5. What was its nature? its original tongue? 6. What other early Gospel was there? its nature? where and when written? 7. Give further details about the Sayings? 8. When did it appear? 9. Three elements in our Gospel of Matthew? 10. Marks of literary skill? 11. What part follows primitive Mark? 12. New material? legendary parts? 13. Play upon Peter's name? 14. Most important passage? 15. How does same material appear in Luke? 16. Which follows the book of Sayings best? 17. Say something about genealogy and birth-stories. 18. How much is told about John the Baptist? 19. How is the narrative of Jesus' ministry divided? 20. Of what do the closing stories treat? 21. What may we surmise of the author by reading this Gospel? 22. What signs of the date of the writing are to be seen? 23. Why was Matthew's name attached to it?

XXIII. The Gospel according to Mark.

The Memoirs of Peter.

The core of this Gospel according to Mark is the primitive writing, Memoirs of Peter, written by John Mark, his companion and friend. These Memoirs were merely in the shape of notes of Peter's discourses, the stories of Jesus as Peter told them repeatedly to his audiences, giving facts only, with slight explanations and no theories or dogmas about him. The tradition of this original narrative is founded on a saying of Papias, that, "as Peter was in the habit of discoursing as occasion arose, with no view to orderly arrangement of the Lord's words, Mark cannot well be blamed for simply recording what things he remembered, however few. For his sole care was not to omit anything he had heard, and to falsify nothing."

Now our Gospel of Mark is quite orderly and so well arranged that it is commonly regarded as the best and clearest account of the ministry of Jesus. For this reason it is believed that Papias must have been referring not to our present Mark, but to a simple series of notes made by Mark from the preaching of Peter, and traditions current in the Christian communities. These he set down, we may surmise, for the use of all Christians; and, because the generation of the disciples was dying out, the desire to preserve and record the facts about Jesus began to be a strong motive in Christian circles.

The Original Strand of Mark's Notes.

This primitive layer of literary material may be traced by its extreme simplicity and artlessness, by its clearness and liveliness of description that suggest the eye-witness, Peter himself, portraying the familiar, interesting events of his discipleship and wanderings about Palestine with Jesus. The fragments of narratives are always just enough to explain the occasion and the circumstances of Jesus' words or of some aspect of Jesus' bearing and conduct. Even the accounts

of miracles are so phrased as to seem less important than the sayings of Jesus accompanying them.

There is hardly anything of a doctrinal nature except a disposition to note the Messianic office of the Master, as in the episode of his baptism (i. 9–11). Only in this instance appears the term "Son of God," while in the later parts of our Gospel it is repeated six times. The dogmatic interest in the Memoirs of Peter is therefore barely noticeable, because their purpose was to preserve valuable facts. Examples of these notes are found in a group of incidents (i. 21–39) that are associated with Capernaum; the episode of the distrust his own townsmen show towards Jesus (vi. 1–6); the parable of The Sower (iv. 1–9); and the stories of the disciples.

About one-third of our present Gospel is recognized as forming these Memoirs of Peter. To be sure, it is only possible for trained scholars to see readily the distinction between these earlier Memoirs of Peter and other portions of the book. Yet, with the clues which they have given us, even in the English versions we can learn to separate the simpler from the more elaborated writing of the unknown author of our Gospel of Mark.

The Gospel of Mark.

As in the case of Matthew, where the author of the Collection of Sayings, the basis of the Gospel, was supposed from early times to be the writer of the whole Gospel, so it has happened with our second Gospel. The primitive writing around which the Gospel was written, and which is just about one-third of the whole work, so impressed the Christian Church of the second century that its author Mark has been regarded as the writer of all the material constructed into the well-organized narrative of the second Gospel.

The unknown author follows closely the original Memoirs, and, nevertheless, his writing has many unlike traits so well defined as to stand in clear contrast with them. The parable of The Sower (iv. 1–9), surely is a part of the older strand of the book, and just as surely the interpretation that follows (iv. 10–20) betrays a new interest and emphasis, a concern

for deeper meaning, which is a long way from the simple desire to tell how Jesus preached from a boat to the multitude on shore.

The miracles are often of first importance in the later portions of the Gospel, not subordinate and incidental. Compare the long story (ix. 14–29) of the boy cured of the dumb spirit and the simple accounts of healings (i. 21–39) in the Memoirs. See how the wonder-working side of Jesus is much dwelt upon and circumstances and details are highly wrought up to emphasize his power. The miracles of feeding the multitude (vi. 33–44; viii. 1–10) are consciously suited to call attention to the magical power which a later time associated with Jesus. The walking on the sea (vi. 45–52) and the transfiguration also are wonder-stories, the outgrowth of an imaginative devotion that had no longer any actual memory of the Master, but simply thought him capable of any marvel, however childish.

Not merely the quality of those stories reveals them to be late products. The way in which they are told with studied skill indicates that quite another hand is at work than the author of the Memoirs of Peter. We may conjecture that the Gospel of Mark was written at Rome for Gentile readers, as the presence of Latin words suggests, and some time after the destruction of Jerusalem. The author, a man of Jewish origin and Gentile training, explains the Jewish customs and Aramaic words that his Roman readers would not understand.

Further Analysis of the Gospel.

An outstanding feature of Mark is the small proportion of space given to Jesus' teaching. It has been thought that the writer, aware of Matthew's Collection of Sayings, did not think it necessary to duplicate the substance of that work. Probably, however, the absence of discourses of Jesus found in both Matthew and Luke is more simply explained by the purpose of this author to give an account of Jesus' acts rather than a report of his words. The central theme of his work is the person of Jesus, as Messiah, and to demonstrate his fitness for this office.

The writer throws into vivid and dramatic order all that he

finds at hand in current tradition. There is a delightful liveliness and freshness all through his work, an appreciation of picturesque elements in scenes and groupings that are doubtless expressions of his mind and character as well as of his aim to make the Master clearly a commanding figure. To impress possible converts, it was necessary to portray something more than a great teacher, a spiritual master and beautiful soul. So we find the active life of Jesus emphasized, and the traditions of wonders and marvels are too readily trusted and recorded.

This, therefore, is a great literary work. Its mastery and sound arrangement of material at a time when there was no example of a similar writing for the author to imitate witnesses to his attainments and genius. It is the briefest Gospel, and has no account of the Nativity, no record of the sayings of Jesus such as Matthew gives in the Sermon on the Mount, and, where it does preserve discourses or parables, they are considerably shorter than those in Luke and Matthew. There are two main sections besides the narrative of the death and resurrection (xv.–xvi.). The ministry in Galilee (i.–ix.) and the ministry in Judea (x.–xiv.) form the substance of the Gospel.

A brief account of John the Baptist prepares us for the picture of Jesus' baptism and temptation (i. 1–13) and the opening of his ministry in Galilee (i. 14–vii. 23) and afterwards to the north (vii. 24–viii. 26). The recognition of Jesus as Messiah by his disciples (viii. 27–30) is a crisis in his ministry. Hereafter his claims to this office are publicly declared, and on the way to Jerusalem and at that city his ministry is a justification of this claim (ix.–xiv.). The two oldest manuscripts of this Gospel have not the last eleven verses of our version, and it is now generally believed that this passage is a late addition.

The Synoptic Gospels.

We have constantly seen how closely the three Gospels—Matthew, Mark, and Luke—are related to one another. The whole of Mark, it should be said, may be built up from parts taken from Matthew and Luke, with the exception of

a small part not found in either. For this reason it has become the custom to call these three Gospels the Synoptics, since they must be considered together to get a general view of the facts, a synopsis of the life and teachings of Jesus. We shall distinguish some further relations of the three in studying Luke's Gospel.

It is enough at present to note the contrast between these Synoptics, whose general view, formed by a fitting together of consistent parts taken from all three, disagrees so much with the Gospel according to John as to create a perplexing doubt of the historical worth or credibility of the Fourth Gospel. The Synoptics show plainly a development of the Messianic idea applied to Jesus, while John's Gospel presents him from the first as affirming his Messiahship. This divergence of view is accompanied by other variations from the Synoptics, so that, as we shall see, a literary problem of great interest is the determining of the relative importance and trustworthiness of the differing narratives. This is made all the harder by the fact that John's Gospel is a book of high spiritual power and distinction.

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1. What is the document around which Mark's Gospel was written? 2. Describe the Memoirs of Peter. 3. Explain Papias' reference to Mark's Gospel. 4. Characteristics of Memoirs. 5. How much dogmatic interest is in the Memoirs? 6. Give instances of these Memoirs placed in our Gospel of Mark. 7. What proportion of our Mark is from the Memoirs? 8. Show similarity of Matthew and Mark in regard to their names. 9. Compare parable of The Sower and the succeeding commentary upon it. 10. Which seems the older and more primitive? 11. Is the wonder-working side of Jesus brought out more in the Memoirs or in the later parts of the Gospel? 12. Where and for whom was our Mark written? 13. What may we properly assume about the author? 14. Name special feature of Mark. Give reason for it. 15. What is the subject of the Gospel? 16. What are its literary features? 17. Explain element of marvel in it. 18. What is its relative length? 19. State some omitted things found in this Gospel. 20. Summarize its contents. 21. Tell what is the general opinion of the last eleven verses. 22. Explain the term Synoptics. 23. Show relation of Mark to Matthew and Luke. 24. Contrast Synoptics with John. 25. Interpret this contrast.

XXIV. The Gospel according to Luke.

The Author's Purpose.

An interesting preface distinguishes Luke's Gospel from the other three. This preface (i. 1–4) states the author's purpose, and refers to "many who have taken in hand to draw up a narrative" of the beginnings of the Christian faith. There is clearly an implied criticism in this preface not wholly favorable to the many narratives of which he speaks. Perhaps he thought, as his words suggest, that the course of events had not been accurately and in well-arranged fashion traced from the first in the accounts by other writers.

In any case he purposes to do this for the benefit of a certain friend, whom he names as "most excellent Theophilus" and to whom he addresses or dedicates his book. For we are not to understand that it is a private letter to this unknown Theophilus, but, since from the way in which he is addressed we may assume Theophilus to have been of some social or official distinction, the preface corresponds to the complimentary dedication of a modern book. Moreover, the author calls this work a treatise in the introduction to the Acts, which also was his writing.

The Gospel and the Acts are, therefore, formal writings, intended to be read and studied by all interested in the religion of Jesus. This preface also discloses the author to have been a professional writer, as he follows the formal custom of his time of furnishing both a statement of his purpose and a dedication of his work. Unfortunately, we know nothing more about him. The name "Luke," associated with this Gospel, and, as we shall see, with the Acts, comes from the fact that an original document upon which the Acts was based, was the work of Luke, a disciple of Paul.

The Composition of Luke's Gospel.

Two sources with which we are already familiar, Matthew's Collection of Sayings and Mark's Gospel, are the substance of

this work, although a large amount of important narrative is here found which must have been drawn from oral tradition or written sources now lost. The author was acquainted, as he says in his preface, with many narratives of the doings and sayings of Jesus, and that he should have used Matthew's Sayings and Mark's Gospel so freely is surely proof of the high opinion of those documents that he held. The narratives from other sources that he gives are of such interest and worth that we may well believe a rich abundance of recollection of Jesus was in existence at that time (100 A.D.), and that some of it seemed to the author of little worth.

For the main part of Luke's Gospel, which deliberately attempts to provide a complete and accurate account of Jesus' life is, after all, merely a reproduction of material in the Sayings and Mark's Gospel. The author had a distinct, fluent, and precise style although not a writer of classic Greek. Nevertheless, he only ventures to alter the language of his sources in the interest of greater accuracy and orderliness. At times some additions, both of words and phrases, are made to his borrowed material. Commonly, however, his writing is a welding together or working up in his own style of what he finds in his best sources.

Things Peculiar to Luke's Gospel.

The things that this author collected from sources other than the two above-named writings are, for the most part, parables. The Good Samaritan (x. 25–37), Mary Magdalene (vii. 36–50), Martha and Mary compared (x. 38–42), a woman healed of a spirit of infirmity (xiii. 10–17) and a long collection of parables (xv.–xvi.), among which are the beautiful stories of the Lost Sheep and the Prodigal Son, are instances of the noble quality of this hitherto unfamiliar strand of tradition. Notable, moreover, are the poetic and lovely birth-stories (i. 26–ii. 52), and also the resurrection incidents (xxiv.) that are intended to prove the fact of Christ's resurrection-body.

The origin of John the Baptist also is celebrated in birth-stories of a legendary sort which are now recognized as transla-

tions from a Hebrew tongue, and were, doubtless derived from disciples of John. The passage embracing about ten chapters (ix. 51–xix. 28), sometimes named the "Great Interpolation" because it is almost all new and peculiar to Luke, is of high interest, and affords ample means for observing his fresh, versatile manner of writing. Poetic feeling and imaginative liveliness are everywhere throughout this Gospel, in the songs of Simeon and the angels, in the wonderful parables and picturesque stories, in the loving devotion to the Master that speaks in almost every line. We should observe, too, that the sayings which in Matthew are grouped as one long discourse, the Sermon on the Mount, are by this author distributed among ten chapters (vi.–xvi.), with the intention of indicating the time and occasion of each saying or group of sayings.

Arrangement of Luke's Gospel.

The preface is followed at once by accounts of the birth of John the Baptist and Jesus, ample and circumstantial, to explain the relation even from childhood of the two prophets (i. 1–ii. 52). The ministry of John is placed chronologically by a reference to the political situation in the fifteenth year of the reign of Tiberius, and ends with his imprisonment, the narrative affording a setting for the baptism of Jesus and his dedication from heaven to his ministry (iii. 1–22).

A genealogy of Jesus is inserted here, tracing his descent from Adam (iii. 23–38). The public life of Jesus has two divisions, a Galilee ministry, opening directly after his temptation in the wilderness (iv. 1–ix. 17). His life at Jerusalem is the second part of his public ministry (xix. 29–xxi. 38), but between these general ministries is a period of private training of his disciples (ix. 18–xix. 28). The passion and resurrection (xxii. 1–xxiv. 53) are told as in Mark and Matthew, ending in a brief account of the ascension, which the author repeats and amplifies in the Acts.

Comparison of the Synoptic Gospels.

The accounts of the passion and resurrection in the last three chapters of the Synoptics are about the same. Almost

the whole of Mark is imbedded in Matthew and Luke, and in Matthew and Luke also are easily traced the common body of sayings derived, it is supposed, from the primitive document. To state these facts is only to make a beginning of naming the recognized relations between the Synoptics. There are agreements, parallels, and duplications, besides disagreements, contradictions, and confusions of material that make a perplexing series of questions for critical scholarship to answer.

The most intelligible and justifiable explanation of the relation of the Synoptics is that already suggested in part. Two common primitive sources, the Collection of Sayings by Matthew and the Memoirs of Peter by John Mark, lie behind our Synoptic Gospels. The author of Mark, upon the basis of the Memoirs, wrote his Gospel between 70 and 80 A.D., to which tradition gave Mark's name in honor of his primitive writing. Matthew's anonymous author took the Sayings and Mark's Gospel, and combined them in his own way with other interesting matter which he thought trustworthy, and finished his work about the end of the first century. In his case also, as in the composition of Mark, the name of the author of the source, Matthew's Sayings, was fixed so fast by tradition to the later work that the real author was forgotten.

About the same time (100 A.D.) another now nameless and forgotten writer, taking Mark's Gospel and Matthew's Sayings and a considerable mass of narrative, chiefly parables and recollections, constructed our fullest and richest story of Jesus, the third Gospel, Luke. And here, again, because his Gospel and Acts, his second work, were known to be by one hand, a source of Acts, written by Luke, the disciple of Paul, became the occasion of the traditional attachment of Luke's name to both these works, which are unquestionably by a later hand.

The Credibility of the Synoptics.

It is, therefore, by balancing, comparing, and studying the words and composition of the Synoptics that scholars try to reach the trustworthy statements they contain. Genealogies and birth-stories and accounts of the resurrection vary greatly,

and minor contradictions and dissimilarities abound throughout the Synoptics. Commonly, it is found best to depend largely upon the oldest material in these records, which gives the facts uncolored by the later tendency to surround the origin of Christianity with marvels and portents that credulous men thought necessary as evidences of its greatness.

A large number of apocryphal gospels came into existence after the end of the first century, which were filled with fantastic stories that the good judgment of the Church discredited and rejected. Yet we must believe that some of this mass of fanciful and childish traditions got into our Gospels. Only a high appreciation of the true beauty and grandeur of Jesus prompts students to dispute and reject some things no longer credible, which uncritical minds too easily accepted and blended with the spiritual teachings and simple stories of the prophet of Nazareth.

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1. What distinguishes Luke's Gospel? 2. State substance of the preface. 3. Name the person for whom it is written. 4. Give the author's name for the Gospel found in the Acts. 5. What does this imply? 6. Tell relation of Gospel to Acts. 7. Show reason for Luke's name upon it. 8. Name two sources of Luke. 9. Explain possible sources of the rest of the Gospel not in the recognized primitive documents. 10. Estimate the material from untraced sources. 11. Describe style of Luke. 12. State nature of chief material from untraced sources. 13. Give examples. 14. Define and describe the "Great Interpolation." 15. How is the material of the Sermon on the Mount arranged in Matthew and in Luke? 16. Give analysis of contents of Gospel. 17. Name similar parts in all of the Synoptics. 18. If Mark's Gospel were lost, show where it could nearly all be recovered. 19. Give explanation of relation of the Synoptics. 20. Tell the method to reach the trustworthy statements of the Synoptics. 21. Give reasons for depending upon earlier tradition. 22. When did the tendency to imagine incredible stories run riot?

XXV. The Gospel according to John.

Its Connection with the Synoptics.

The writer of John's Gospel almost wholly disregarded the active life of Jesus, which we have seen treated vividly in the Synoptics. He says, "Many other signs therefore did Jesus in the presence of his disciples which are not written in this book" (xx. 30), suggesting plainly enough that he had made a deliberate selection from a large mass of available traditions. (See also xxi. 25.) Points of contact with the Synoptics are observed in his accounts of the Cleansing of the Temple (ii. 13–16); Healing the Nobleman's Son (iv. 46–54); Feeding of the Five Thousand, Walking on the Sea (vi. 1–21); the Anointing in Bethany (xii. 1–8); and the Entry into Jerusalem (xii. 12–16).

These are in some instances identical with the narratives in the Synoptics, and in every case are derived from the earlier Gospels. For example, in spite of slight variations, the episode of the riding upon an ass into Jerusalem, which is in all three Synoptics, is essentially the same in John. Moreover, other parts of the tradition preserved in the Synoptics are merely implied or assumed by this writer. The historical interest is thus much less in the Fourth Gospel than in its predecessors.

Contrasts with the Synoptics.

The interdependence of the first three Gospels is sharply emphasized by the singularity of the Gospel of John, whose important features furnish a view of Jesus which cannot be harmonized with the Synoptic picture. The agreements of this Gospel with the others are few. The disagreements are many and striking. Two or three sentences of sayings such as the older Gospels have are in the Fourth Gospel, but the parables, simple and lovely illustrations from nature and life, are here displaced by allegories, speculative discourses, and somewhat obscure symbolism. Instead of the Lord's Prayer,

a perfect expression of common needs and aspirations, a long prayer (xvii.) is recorded, written by the author obviously, as it is in the usual style of the book.

The discourses about himself (xiv.–xvi.), which are here put into the mouth of Jesus, are quite unlike the varied, touching, effective expressions of the Sermon on the Mount. To compare these things and note these contrasts compels us to observe that the Fourth Gospel is far from the simplicity and lifelike accuracy of the earlier Gospels. The writer does not record: he creates material by his radical treatment of things he has learned from the older traditions. The Jesus of the Synoptics and the Jesus of the Fourth Gospel are two persons, for it is incredible that the Synoptic maker of parables could be the same man as John's speculative thinker.

Object of John's Gospel.

We saw that even the Synoptics were written to extend the Christian faith, and not merely as histories. The method of those works, however, was historical, to give instruction and inspiration by means of a narrative of the sayings and deeds of the Master. The Fourth Gospel, on the contrary, is purely a doctrinal treatise, in the narrative form, to be sure, but the doctrinal purpose so overshadows the record that whatever of fact the writer used became transformed and strange. The book is a defence of the later form of Christian faith two generations after its founder's death. From the first in John's Gospel Jesus, the peasant of Galilee of the Synoptics, is the Logos, the universal Reason of God, with God at the beginning, and by whom the world was created.

No story of birth, even of a miraculous kind, is found here, —nothing about a baptism or a temptation, no development of his nature from the village carpenter up to the gracious prophet and Messiah or anointed servant of God. There is plentiful evidence in the doctrinal tendency of the writing to convince us that it was designed to combat unbelieving Jews of the second century, who were trying to discredit the new religion of Jesus as a mere corruption of Judaism. By identifying

the Nazarene with the Logos, the Word of God, the universal Reason by which all things were made, complete independence from Judaism was secured, and Christianity was in this way attested as divine.

Literary Traits.

The apologetic nature of the Fourth Gospel is fully disclosed by certain literary features. The words are so simple that at first it seems to be the easiest Gospel to understand. There are doubtful meanings and symbolic suggestions, nevertheless, and philosophical ideas besides, which make the style difficult. It is not a statement, but an interpretation of facts, and is therefore argumentative and subtle at times. The style is monotonous, calm, serene, undisturbed by suggestive, sparkling words or phrases that mirror the outer world of nature and life. It is all a drama of thought, ideas, symbols, allegories, in the dreamlike, imaginative realm created by the mind of some rare and noble personality, whose habit of thinking was unlike ours.

The writer was profoundly trained in Alexandrian philosophy, which had reduced to a system the allegorical interpretation of the Hebrew Scriptures, and gave to every word, name, or number in the Scriptures some symbolic sense. It is surely attributable to the genius of the author that the artificialities of this system are admirably subordinated in this Gospel by the power of poetic and spiritual thinking, which makes telling use of everything at his hand to demonstrate the supreme eternal nature of the Christ.

Repeated Words.

A prologue (i. 1–18) states the thesis of the work, the thing to be proved by all that follows. At once, upon reading this, we see in what a different world from that of the Synoptics our author dwelt, the inner world of thought. Jesus is the Word made flesh, the Logos, a term really impossible to render in English, but somewhat equivalent to "word" or "reason." From the beginning, and in the beginning this

Logos, or Word, or Reason, *was*. John the Baptist in this prologue is said to have "come into being," but the Word *was*.

This apparently trifling distinction is the heart of the argument. The Logos never "came into being." From the beginning it *was*. Another word is "witness," which recurs twenty-six times as verb and twelve times as noun,—a mark of the argumentative style of the Gospel. John the Baptist is the first-mentioned witness to Christ's divine nature (i. 15). The Father, the Son, the Son's Works, the Spirit, the Scriptures, the Disciples, are also referred to, making in all a sevenfold witness to the Christ. Seven is not spoken of, and yet it is an obvious device of the writer, for, besides the seven witnesses, there are seven symbolic expressions that the Christ applies to himself. He says: (1) I am the Bread of Life; (2) the Light; (3) the Door; (4) the Good Shepherd; (5) the Resurrection and Life; (6) the Way, Truth, and Life; (7) the True Vine. "Love" as a noun is spoken seven times by Jesus.

The number three is a favorite also, and may be seen especially at the close in the three trials, Pilate trying thrice to free Jesus, three words on the cross, and three appearances after death. Symbolic references, besides, are common, as to the Passover Lamb, the Temple, the Manna, the Brazen Serpent. In short, the whole work is saturated with the method of Alexandrianism, the tracing of allegories or hidden meanings in historic facts and institutions.

Historic Value.

The doctrinal and argumentative interest lessens the historic trustworthiness of the Fourth Gospel. We must frankly say that, wherever it is inconsistent with the tradition treasured in the Synoptics, it is not to be credited as history, however interesting and helpful as spiritual symbolism. The Synoptics agree in portraying Jesus as a man, unfolding a rarely beautiful nature and being consecrated as the servant of God. The Fourth Gospel affirms a pre-existent and Eternal Christ, omnipotent, omniscient, from the first.

The discourses of Jesus are precisely like the rest of the book, indicating how thoroughly artificial they are, the work purely of the author's mind put into the Master's mouth to make him seem indeed God himself, the incarnate Logos. There are, of course, historical traces that we may trust, yet, as a source for the knowledge of the Nazarene, we are obliged to choose between the simple, credible narrative of the Synoptics and this dogmatic construction of his nature upon a foundation chiefly of allegory and mystic philosophy.

An Appreciation.

Our author is believed by some scholars to have been John the Elder or Presbyter of Ephesus, a distinguished Christian of the second century, also the author of the three Epistles of John, which are certainly by the same hand. We must value his writings for the spirit of a gentle, high, gracious, and pure life which they seem to express. Even the inwrought artificial and technical ideas of philosophy and mysticism which are found in the Gospel need not obscure for us that complete loyalty to a high ideal of the Christ which helped to mould the later conception of the Nazarene. He pictures him also as the Good Shepherd, the Light, the Bread of Life, the True Vine, and under these symbols the Church has loved to think of Jesus as the central influence, the heart of Christianity, from whom has come its strength, who has been its nourishment and substance.

We can forget that the author added little to the historic picture of Jesus, and remember that he gave outline and colors to the ideal Christ whom men have loved since to follow. It is possible, therefore, to appreciate this Gospel, even though we see clearly its defects; and we may count it one of the best products of the Christian spirit, a sign of the wonderful impression that the tradition of Jesus made upon one of the finest spirits of the generation living in the early second century.

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1. What does John's Gospel ignore? 2. State points of contact of John's Gospel with Synoptics. 3. Account for its inferior historical in-

terest. 4. Contrast John with Synoptics in some details. 5. Compare the Lord's Prayer and the prayer in John xvii. 6. What does the difference in them signify? 7. Distinguish the discourses, John xiv.–xvi., from the style of the Sermon on the Mount, Matthew v.–vii. 8. Does the Jesus of the Fourth Gospel seem the same as Jesus in the Synoptics? 9. Point out the chief disagreements in the two portraits. 10. Explain the term Logos. 11. State proportion of history and doctrine in Synoptics? in John? 12. Give reason for the doctrinal tendency in John. 13. Summarize its literary features. 14. How is it affected by Alexandrianism? 15. What is the thesis of this Gospel? 16. Tell about use of the word "witness." 17. What are favorite numbers in this Gospel? 18. Illustrate its use of symbolism. 19. State effect of all this upon its historical value. 20. Tell something of the author. 21. Spiritual value.

XXVI. The Acts of the Apostles.

Connection with Luke's Gospel.

"The former treatise," to which the opening words of the Acts refer, is the Gospel of Luke. Indeed, as the preface or dedication of the Gospel seems to be intended to include this second treatise, we may regard them as two parts of one continuous work. Of course, the Acts was written later by a few years, and may belong, therefore, in the first years of the second century. The similarity in many ways between the Gospel of Luke and the Acts in thought, taste, phraseology, and descriptive style is easy to see, and the differences are no more than properly arise from the differences of subject-matter.

There is no doubt as to the common authorship, but the traditional claim of Luke's authorship early associated with the two books is intelligible only when we discover that one important document used in the Acts was a travel-diary kept, it is supposed, by Luke, the missionary companion and friend of Paul. Since this was known to be an authority and basis of Paul's history in the Acts, we can see that the nameless author of the Gospel and the Acts was overshadowed by the name of the companion of the great apostle.

Sources.

The travel-diary of Luke is sometimes named the We-document, because it is distinguished from the rest of the Acts in the use of "we" in its narratives instead of the third person. The passages directly from the diary give narratives of the journey from Troas to Philippi (xvi. 10–17), from Philippi to Miletus (xx. 5–15), Miletus to Jerusalem (xxi. 1–18), Cæsarea to Rome (xxvii. 1–xxviii. 16). There is good ground for assuming that, although these are all the passages directly copied from the diary, a great deal besides in the accounts of Paul's life was based upon the notes preserved in the diary. There are things in the Acts that disagree with the statements

of Paul's Epistles, which prove that the writer was unfamiliar with them and ignorant of the facts. Wherever the Acts has a consistent record of Paul's doings, we may be sure that it was derived from that interesting and valuable diary.

None the less, while we cannot trace and name another source, it is certain that the author had before him other written words, for he presents facts and names too numerous and detailed to suppose that he was inventing them. There is a considerable legendary body of narrative, as the Ananias and Sapphira episode (v.). In fact, there are more childish and distinctly fanciful stories in the Acts than in all the rest of the New Testament. From the character and spirit of the writer, as seen in the Gospel, we are not warranted in imagining him as the maker of these, but as an adapter from documents already well known.

Purpose of the Author.

The preface to Luke's Gospel surely applies to the Acts also, and we there see the object of the writer. "To know the certainty concerning the things wherein thou wast instructed," to attest and make more convincing the faith of all Christians, inspired the writer to his task. There is, moreover, a clearly defined apologetic character in the Acts, for the early Church had to conciliate the civil authorities, and that no political ambition or sedition was present in the Church is one thing that the Acts affirms. Yet its readers were mainly in the Church, as much of its narrative is so detailed and of such a nature as to be uninteresting and even unintelligible to an outsider. It purports to be a history of the apostolic age, the second period of the Christian activity in the world, with the object to encourage and confirm the third generation of Christians.

The Gospel was the history of the primitive age of Christian influence, and the author wrote the Acts to demonstrate that the apostles were true successors to that personal power of Jesus, the power of the Holy Spirit, by which he affected men. The things done by the apostles were always by the power of

the Holy Spirit. The rapid, dramatic advance of the gospel through Asia Minor into Europe was outside man's power. It was a divine influence working in the apostles that made it possible. This is the keynote of the Acts. It begins with the miracle of pentecost (ii.), and continues throughout a narrative of marvels and successes through the Holy Spirit. Again we see the purpose of the writer modifying the historical narrative, for things we should like to know about the early years and the death of Peter, Paul, and other apostles are not touched upon, because they do not concern the central theme, the power of the Holy Spirit.

Historic Credibility.

The credibility of the Acts is of course affected by the material of the writer's sources, some good, some bad, and by the limitations of his point of view. He was not of the generation of the apostles, and, for instance, did not understand the "gift of tongues" treated by Paul in his letters (1 Corinthians xiv.). In the Acts this appears to be the power to speak in foreign languages that the apostles had never learned by the gift of the Spirit. Paul's account describes it as an ecstatic babbling of unintelligible sounds, which he does not commend or encourage. Three versions of Paul's sudden conversion (ix. 3–6, xxii. 6–16, xxvi. 12–18) are at variance.

Paul always goes first to the synagogue of the Jews to preach to them in the accounts of Acts, which is directly in opposition to his own statement of his mission to the Gentiles (Galatians ii. 8, 9). For these reasons, added to the legends of Peter's miracles (ix. 32–43) and the deliverances from prison (xii., xvi. 25–29), we cannot accept Acts as a wholly faithful picture of the apostles. On the other hand, the writing reveals what was credible and interesting to the generation of the writer, and so gives us an insight into the state of the Church. With these deductions a large amount is trustworthy, and with discrimination we can gather from the Acts valuable impressions and ideas of the early Church.

The Discourses of the Apostles.

An important element are discourses by Stephen, Peter, and Paul, which are elaborate and formal. One of these, Paul's speech on Mars' Hill (xvii. 22–31), Athens, is greatly esteemed as noble and impressive oratory. These discourses are obviously all in the same style, and are inventions of the author, and indeed show us more of his nature than anything in the book. Elsewhere he depends upon sources, good and bad, from which he selects suitable material. In the discourses he purposely uses his literary skill to devise addresses such as his characters might have spoken under those circumstances. While there is nothing strikingly unfit in any of these discourses, their uniform style and formal construction are against them. They certainly are not records of speeches actually made, although they purport to give exact wording. There was no way in which verbatim reports could have been made of long addresses. Therefore, we may assume that the author composed them as representative of the manner of discourse the apostles used. Ancient Greek and Roman historians followed the same practice, and put into the mouths of historic personages speeches, long, elaborate, and formal, such as they conceived might have been spoken under the given conditions.

Contents of Acts.

Four main parts are: (*a*) the beginning of Christianity at Jerusalem and among Jews (i. 1–viii. 4); (*b*) the spread of the movement among the Gentiles and outside of Palestine (viii. 5–xvi. 5); (*c*) the Christian Church in the Greek world (xvi. 6–xxi. 14); (*d*) the state of the Church under Roman government (xxi. 15–xxviii. 31). Another analysis is simpler, dividing it in two parts, which may be called the Peter section (i.–xii.) and the Paul section (xiii.–xxviii.). In any case the contents are certainly acts of the apostles illustrating the power of Christianity as a manifestation of the activity of the Holy Spirit among men.

1. Explain "the former treatise." 2. Account for Luke's supposed authorship. 3. Tell about the "We-document." 4. Name some passages from it. 5. What else besides quotations from it are in the Acts? 6. Is it likely that the author had other sources? Why? 7. State purpose of author in his own words. 8. What age does it treat of? 9. Explain use of idea of the Holy Spirit. 10. Give instances. 11. Tell about error respecting "gift of tongues." 12. Name other discrepancies. 13. Summarize its merits. 14. State reasons for similarity of the speeches in the Acts. 15. What is their worth? 16. Was it customary to frame discourses for historical characters? 17. Give two simple analyses of contents.

XXVII. Paul and his Writings.

Personal History.

Paul, the great apostle of Christianity, was born about the beginning of our era in Tarsus, Cilicia, of Jewish parents. In addition to the usual training of a Jewish boy, he was sent as a youth to Jerusalem to study with famous Jewish teachers the literature and doctrines of Judaism. He returned home to Tarsus, and learned the trade of a tent-maker, in accordance with the custom that prescribed for every youth acquaintance with a handicraft, even though his circumstances did not require him to practise it. Again he went to Jerusalem, and became a leader in religious life, a zealous member of the strictest Jewish sect, the Pharisees. He must have been living at Jerusalem while Jesus was preaching in the city and country near at hand, but he never met Jesus. When the disciples of Jesus after his death were vigorously declaring his gospel, Paul joined enthusiastically in persecuting them.

On a trip to Damascus about 35 A.D. a sudden vision turned him to Christianity, and soon after he was convinced that he had a mission to preach the gospel of Jesus to the Gentiles. With intense loyalty to this strange call he made three missionary journeys through Asia Minor and into Europe, extending the new belief with wonderful success, and broadening its character from that of a reformed or progressive Jewish sect into a world-religion. This was accomplished only in the face of resistance by the strict Jewish Christians. He fell into the power of Rome, and lived at Rome two years (59–61 A.D.) under surveillance of the government. At length he was tried by Nero and released, at once returning to the East to resume his work, but again was seized and carried to Rome, where he was executed (65 A.D.), a martyr of the Christian faith.

Paul's Writings.

It was the custom among the early Christian churches to keep acquainted by means of messengers, sometimes especially

sent, sometimes merely chance travelers, who brought news from one group to another. Letters also were commonly employed, giving instruction and encouragement and reporting things interesting and noteworthy. Paul's writings are letters addressed to churches to be read in their meetings, and were circulated also among those outside, and exchanged for other letters to other churches (1 Thessalonians v. 27; Colossians iv. 16). In his first letter to Corinth he states the broader purpose of addressing more than the local church, in fact "all that call upon the name of our Lord Jesus Christ in every place." So that his letters are to be regarded as discourses upon morality and religion, written always for a special occasion, yet with a view to general use.

Paul's letters resemble spoken discourse quite closely, because there is at first direct reference to the persons to whom he is writing, just as a speaker begins by getting into sympathy with his audience. Usually some well-arranged instruction about faith and other questions on which he seeks to give light and direction forms the heart of the letter. At the close are words of exhortation again, like a speaker enforcing and indicating the personal significance of his teaching. Paul dictated his letters, writing only the closing words, and this partly explains the strain of oral address that runs through them all. He was a speaker more than a writer, although his opponents said that "his speech is of no account," referring to his physical gifts as an orator.

At the same time it was admitted that "his letters are weighty and strong" (2 Corinthians x. 10). We may conclude from this that his power of language and fervor of spirit made him strangely effective in speech in spite of some bodily disabilities. Paul's writings are the counterpart of the prophetic writings of the Old Testament, many of which are summaries of speeches or written reports preserving in substance the oral teachings of the prophets.

Genuine Writings.

There are thirteen letters attributed to Paul in the New Testament, seven of which are certainly his work and three others

possibly from him. The authentic writings are, Romans, the two Corinthian letters, Galatians, 1 Thessalonians, Philippians, and Philemon. The doubtful works are 2 Thessalonians, Ephesians, and Colossians, although parts of these have the ring of genuineness. The rejected letters are the three Pastoral Epistles, 1 and 2 Timothy and Titus. The reasons for rejection or acceptance of the various writings will be considered in detail in the lessons dealing with them. At present all that need be said is that the idea of literary property is modern, and was not at all recognized in ancient times.

When Paul had become illustrious as an apostle of Christ and his letters were admired and sought after as the most powerful means of giving encouragement and vitality to the growing churches, it was common to circulate letters under his name, repeating some of his real teachings, blending them also with expressions and ideas foreign to his mind and thought. A great many writings of this sort assigned to Paul, Peter, and others, even including an Epistle of Jesus, were in existence in the early days of the Church, and the judgment of the Church itself was the only means of separating the genuine from the spurious. This judgment was sometimes at fault, especially when there was close imitation of the ideas in genuine writings. Only such books were rejected as contained doctrines offensive to the Church's conception of truth, as the early critics did not concern themselves with matters of form and style, which are most likely to reveal the personality of the author.

Style and Language.

Paul was a Hellenic Jew, a native of Tarsus, so that his every-day language was the common Greek spoken throughout Asia Minor and Eastern Europe. He had no training in classical Greek, but had learned the Hebrew of the rabbinical schools at Jerusalem. When he was preaching Christianity to the Gentiles, he spoke and wrote the common Greek which his hearers and readers understood, but with a strong tinge of Hebrew, natural to one who had studied Hebrew and also

was familiar with the Greek version of the Old Testament. His language is far more varied and original than that of any other New Testament writer. For he not only used the words and forms of expression of the two languages he knew, but daringly coined new words and imported new meanings into old words and phrases.

Paul had great mental energy, and, as a pioneer in fixing the borders and developing the terms and ideas of the Christian faith, all that he had learned and experienced was turned to account. He therefore gives us varied imagery, similes, and allegories, arguments, pleadings, play upon words, and all the methods of popular and effective speech are represented in his letters. For his life was that of a speaker more than a writer, and, since he dictated his letters, they preserve the spoken style, the spontaneity, irregularity, repetitions, and, above all, the fiery, glowing spirit natural to an enthusiastic apostle of an inspiring faith. His style is artless, sometimes formless and rough, sometimes burdened with needless repetition, not always clear, because thoughts crowd upon him too fast to be set down distinctly and in good order. His defects, nevertheless, are quite overshadowed and merged in that power of persuasive speech by which this first leader of Christianity made the gospel of Jesus intelligible and alluring to the Gentiles of those early days and to millions who came after.

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1. Tell the story of Paul's life. 2. Account for the sudden change in his career. 3. What was his influence upon Christianity? 4. Explain method of intercourse between the early churches. 5. How were his letters circulated? 6. What may we call his letters? 7. Give a general description of their construction. 8. What was his method of composition? 9. Name a striking characteristic of his letters. 10. Of what are they the counterpart? 11. How many letters in the New Testament attributed to him? 12. How many genuine and how many doubtful? 13. Name authentic letters of Paul. 14. Name doubtful and spurious ones. 15. Explain old idea of literary property. 16. Tell how imitations of his letters arose. 17. Describe Paul's literary gifts. 18. Summarize his qualities as a leader of men.

XXVIII. Early Writings of Paul.

First Thessalonians.

Thessalonica, the capital of Macedonia, was the second place in Europe where Paul had preached the gospel. He had been driven from Philippi, also in Macedonia and therefore his first European mission ground, after imprisonment and scourging (ii. 2). He wrote this first letter to the Thessalonians from Corinth, where he had gone from Macedonia by way of Athens, along with Silvanus and Timothy, who were his fellow-workers. As the introduction reads (i. 1), the letter is from all three,—Paul, Silvanus, and Timothy,—and the plural pronoun is used throughout, except in three instances, where it reads "I, Paul" (ii. 18), "I sent" (iii. 5), and "I adjure you" (v. 27). These Thessalonians were pagans, for they (i. 9) "turned unto God from idols, to serve a living and true God."

The Acts (xvii. 1–4) disagrees with this, stating that Paul appeared in the synagogue and formed the churches from converted Jews, to whom were added Greeks. There is, nevertheless, no reason to doubt the fact implied in this Epistle. The letter was written from Corinth, 53 A.D., and the way in which it speaks about the leaders of the Church, as "them that labor among you and are over you in the Lord, and admonish you" (v. 12), indicates its early date. For in those first years of church life no technical titles had yet been invented for the officers of the new organizations. This is also good evidence of the authenticity of the letter, for a late imitation of a Pauline Epistle would have used the titles "overseer," "elder," or "deacon," current in after-times.

Purposes of the Epistle.

Paul's purpose is to give encouragement to the little church that had suffered persecution since he had left it six months before. Unable to go himself, he sent Timothy (iii. 1, 2) to see the state of things in Thessalonica, and it is just after

Timothy's return (iii. 6) that the letter is written. The report brought by Timothy is quite favorable, so that the letter strongly commends the Thessalonians as an example to Macedonia and Achaia. Paul wishes, besides, to bind this church more closely to him in personal affection. The chief end of the letter is to give definite instruction about the second coming of Christ, which had been misunderstood.

Idleness had become common among the Thessalonians, because they believed the Last Day was at hand (iv. 11). Paul therefore explains the methods and signs of the Second Coming, or Parousia (iv. 13–18), declaring that those Christians who have died shall rise first, and with them the living shall "be caught up in the clouds, to meet the Lord in the air." He cautions them to "watch and be sober," for "the day of the Lord so cometh as a thief in the night." The last section (v. 12–28) concerns the control and order of the church, in which evidently insubordination and some dissension had arisen, and after commanding the reading of the Epistle to all the brethren there is a final benediction.

Second Thessalonians.

This second letter seems to be an imitation or weaker form of the first, and this has led many to deny Paul's authorship. It must be regarded at best as a doubtful work. Yet it has many traits of Paul's character and style, and might well have been his composition. Indeed, it has a salutation at the close written by his hand, it is alleged, which is in fact the sign of authorship in some genuine Epistles. Like the first Epistle it is the joint work of Paul, Silvanus, and Timothy, and its opening part (i. 3–12) is a commendation of the Thessalonians similar to that of the first Epistle. There is a reference to the former Epistle (ii. 15) and also to some false Epistle (ii. 2). Accepting it as Paul's, it must have been written in the same year (53 A.D.) as 1 Thessalonians, because all the conditions implied are substantially the same as before. The occasion of the letter is that some are troubling the church by urging that the day of the Lord is just at hand.

Except for a strange idea of a Man of Sin who must first be revealed before the Second Coming (ii. 3), we can readily imagine that Paul was pleading again for patience, diligence, and reasonableness, as in his former letter. There are the same warnings against idleness and foolish excitement. Moreover, the notion of the *man of sin*, although found nowhere else in his words, is recognized as a Jewish apocalyptic conception familiar to Paul by his training in Jewish schools. The notion had prevailed from the time of the Maccabees (second century B.C.) that the evil of the world must touch its basest realization before the Messiah should come to destroy it. Paul adopts this conception apparently (ii. 1–12), applying it to the second coming of Jesus. Evil had not yet sunk to its lowest level. There was still some restraint, some law and order, even in the heathen world. The man of sin, or power of evil, must become quite unchecked to dominate the world before Christ would come and slay the lawless one (ii. 8). This is a conception of a being who is the Antichrist, a caricature of the beneficent Messiah.

Epistle to the Galatians.

Galatia was a province in the heart of Asia Minor settled by immigrant Gauls in the third century B.C., from which fact it acquired its name. This letter is addressed to "the churches of Galatia," no names of cities or towns being specified. Probably the churches were in the smaller settlements of the province, outside the important centers of population. Paul says "that because of an infirmity of the flesh I preached the gospel unto you the first time" (iv. 13). This means that he had not intended to stay in Galatia, but was traveling through it when he fell sick, and in consequence declared his gospel there. This journey was that which took him at length into Europe, and it must have been about 52 A.D. when he founded the Galatian churches. After his three years' residence in Ephesus he started for Corinth, and wrote this letter on the journey some time in 55 A.D. Meanwhile on this same tour he had visited the Galatians a second time.

Analysis of the Epistle.

On this second visit Paul found that already narrow Jewish Christians had been undermining his work with the Galatians, insisting that they should conform to Jewish ceremonials, such as circumcision and observance of the Jewish Sabbath (v. 2–6). The letter is important, for it argues boldly against the Jewish law as not essential to the Gentile Christians. Paul affirms emphatically that his gospel is a "revelation of Jesus Christ," and the first part of the letter is the history of his life from his conversion to show his independence of the Jewish Christians (i. 6–ii. 21). He contrasts the gospel of justification by faith and by the works of the law; that is, inner purity and loyalty in distinction from outer conformity to ceremonial (ii. 15–21). He carries out to its logical end the doctrine of freedom from the law (iii. 1–v. 13).

The Galatians received the gift of the Holy Spirit by faith, and not from any observance of Jewish law, since they were all pagans. The Jewish patriarchs also, before the age of the law, were justified by faith, he says. The law is a schoolmaster, a form of discipline that trained the Jews for the coming of Christ, who raised them to be free sons and heirs of righteousness. In the last section (v. 13–vi. 18) Paul exhorts them to "walk by the Spirit," for the fruit of the Spirit is not contrary to the law of right. In closing (vi. 11), he calls attention to the "large letters I write unto you with mine own hand," and gives a brief summary of the letter and a benediction.

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1. Describe origin of 1 Thessalonians. 2. Who were his fellows in its composition? 3. What were the Thessalonians? 4. State disagreement of this letter with Acts. 5. Why do we trust the letter rather than the Acts? 6. Name and account for Paul's purpose in writing. 7. Describe the condition of the church at Thessalonica. 8. Why is 2 Thessalonians a doubtful work? 9. Assuming it authentic, give some of its details. 10. Reason for writing it. Explain *man of sin*. 11. Where and how did this idea come into use? 12. Were one or more churches addressed in Galatians? 13. Account for the writing of this letter. 14. When and where was it written? 15. Give analysis of the letter. 16. State some of its ideas.

XXIX. The Epistle to the Romans.

The Church at Rome.

It was singular that the Christian Church in the greatest Gentile city should not be the work of Paul, the apostle to the Gentiles. Before Paul's labors in the East were finished, Christianity had gone to Rome, probably in the current of trade and travel which flowed continually towards the metropolis of the ancient world. Already at the time of Paul's letter (56 A.D.) a church had not only been established in Rome, but also had suffered hardships and made a fresh start, and the rumor of its fortunes had spread among the Christian churches elsewhere, as Paul says, "Your faith is proclaimed throughout the whole world." It was a church of Gentile converts chiefly (i. 5, 6), as the tone and doctrine of this Epistle imply, with perhaps a small group of Jewish Christians, or of Gentiles converted first to Judaism and afterwards to Christianity.

Purpose of the Letter.

Paul, realizing that his work in the East had ended, wished to extend the gospel in the West. He purposed to go as far as Spain (xv. 24) some time, and wished to visit the Roman community, to be cheered by fellowship with them (i. 11, 12). He had indeed often intended to go to Rome, and there is in his letter a desire to prepare the way for his coming by disclosing his interest in the Christians at Rome, and to acquaint them with his gospel by a formal yet familiar statement of its principles in detail. His plan was never to "build on another man's foundation" (xv. 20), and going to Rome seemed contrary to this rule. So he wishes that his journey to Rome be not interpreted otherwise than as an exchange of spiritual intercourse.

The controversy between the Jewish and Gentile spirit or view of Christianity is one that Paul thinks must be plainly discussed, and a good part of this letter is devoted to a clear presentation of the contrast between the principles of faith,

the central truth of Christianity, and the bondage to laws and rules, the characteristic of Judaism. Paul longs to be accepted as a brother and an apostle by the Romans, and both the personal and doctrinal parts of the letter are framed to win his way into their hearts. The letter convincingly presents the substance of his preaching as good tidings, and reveals the noble soul of its author.

Analysis of the Epistle.

This letter was written at Corinth, at the house of Gaius, Paul's host, in the three months' visit there (xvi. 23) in 56 A.D., just before starting for Jerusalem with the collection for the Christians of that city (xv. 25). It is Paul's longest letter, and is quite formal and well elaborated, and has nothing of the fiery, impetuous manner common to the Corinthian and Galatian writings. To be sure, there is some enthusiastic warmth of tone, yet always subdued by the teacher's motive, which in this case was uppermost in the writer's mind, and which makes this letter a treatise on the relation of Judaism to Christianity.

Besides the usual address and conclusion, the Romans falls into two sections, (*a*) i.–xi., (*b*) xii.–xv.: the first, a statement and defence of Paul's gospel; the second, a series of exhortations. The text or thesis is "the righteous shall live by faith," which Paul unfolds and illustrates from Jewish history and Christian experience. A dark picture of evil, of human lives depraved, is the background (i.–v.) for the argument that sin came by the disobedience of the first man, while the gift of righteousness came through Jesus Christ.

The Christians accept this gift of righteousness by faith in Jesus, and are thereafter free from the law; that is to say, they have an inner power moving them toward righteousness (vi.–viii.). Why did the Jews, God's chosen people, reject this Christ and his gospel that came out from their race? The promise of redemption was to a spiritual Israel, not merely to those chosen by physical descent from Abraham, but those who have the spirit of faith, of whatever nation (ix.–xi.).

None the less the Jews themselves, though disobedient to the gospel now, may yield themselves to it after the Gentiles have come in, for Paul hoped that "all Israel shall be saved." The Christian life is defined in detail (xii.–xv.), and suggestions for the true attitude to other Christians, to non-Christians, and to the civil authorities are presented in order.

A Letter of Recommendation.

One chapter (xvi.) must be considered by itself, since it seems complete and unrelated. It begins, "I commend unto you Phœbe, our sister," who is a servant (deaconess) of the church that is at Cenchreæ, the port of Corinth. A long list of greetings (xvi. 3–16) forms the body of this chapter, and so many persons are named with whom Paul must have been intimate that it is quite unlikely that this belongs in the letter to the Romans. Now Paul had no acquaintance with the Romans, whom he had never visited; and in the rest of the letter no trace of any personal relationship with them is disclosed. Moreover, one part of this chapter (xvi. 17–19) is a sharp rebuke to certain among them, and is surely out of place in a letter to strangers whose affairs Paul could not have known and especially over whom he had no authority. A greeting (xvi. 20) is here also noticeably misplaced, and still further greetings (xvi. 21–23) come out of order.

It seems best, therefore, to leave this whole passage (xvi. 1–19) out of the Roman letter, and the greetings (20–23) are seen to fit admirably at the end of chapter xv. We would have in this way a letter of commendation (xvi. 1–19) given to Phœbe, but without an address, although otherwise complete. It is likely that copies of both letters were left at Corinth when both were written, and the two were afterward regarded as parts of one epistle. Many believe that this brief letter (xvi. 1–9) is a letter to the Ephesians, whom Paul had just left after a stay of nearly three years, with whom he was of course on familiar terms. Certainly, this explanation accounts for the large number of friends named in this passage, as well as for the reproof embodied in it.

Paul's Chief Theological Ideas.

This Roman Epistle is the main source for a study of Paul's theology. The key to all his ideas is that Christianity is not Judaism, but another religion,—the religion of faith which renews the mind (xii. 2). The universal reign of sin over Jews and Gentiles alike proves the failure of a religion of law or outward conformity to rule. It proves also that grace, or the imparting of righteousness, is universal for all who care to accept it. By a rabbinical form of argument or analogy, Paul contrasts Adam and Christ: the first, as the means by which sin laid hold upon human life; the second, as the way for all to escape the power of sin.

Christ's perfect obedience and expiatory death checked sin's influence, and established the method of faith, of inner loyalty to Christ, by which grace, or imparted righteousness, is transmitted to the believer. The splendid power of this faith or faithfulness inspired by Christ is grandly pictured (viii. 31–39) in language of real poetic beauty. God's complete sovereignty over all men is enforced by the illustration of the potter moulding the clay into what shape best pleases him. And, although the tone of this portion of the writing is confident and dogmatic, it is the least effective part of the book. The picture of the Christian life in serene colors (xii.–xv.), though perhaps less important to the author, is more enduring than any theological theory the book contains, except that of justification by faith. Most of all, we must give highest praise to the apostle that so boldly and clearly he freed Christianity at the outset from Jewish legalism, and interpreted it as loyalty of spirit, faith in a leader who gave his followers power over sin and suffering.

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1. Describe the church at Rome in Paul's time. 2. What is his purpose in addressing it? 3. What does he plainly discuss in the letter? 4. What, therefore, does it afford us? 5. Describe its composition and general character. 6. Give analysis. 7. What is its thesis? 8. Mention some prevailing ideas in it. 9. Tell about chapter xvi. 10. Why do we call this a letter to the Ephesians? 11. What is its interest for us? 12. What importance has Romans for a knowledge of Paul's teaching? 13. Name his leading ideas and explain them.

XXX. The Corinthian Letters.

The Church at Corinth.

Corinth, a Greek commercial city, the capital of Achaia, in Paul's day was a most important center of varied and interesting life. In 52 A.D., upon his second missionary journey, Paul came to Corinth by way of Macedonia directly after his unsuccessful visit to Athens. With Silvanus and Timothy he preached in Corinth and the surrounding country, remaining a year and a half. The Corinthians were a mixed population, as the city was a meeting-place of East and West, yet its civilization was predominantly Greek. Paul's converts were Greeks, for he speaks of "the time when ye were pagan," and from the letters we can easily see the traits of Greek character, the love of strife and partisanship, the sensuality and pagan grossness into which the converts too readily relapsed. The Corinthian church was made up of the humbler classes of the city, as he says, "not many wise after the flesh, not many mighty, not many noble, are called." From other references to "rich and poor," however, we may infer that all were not lowly in circumstances.

The First Epistle.

The first letter to the Corinthians was written in 55 A.D. in Ephesus, toward the end of Paul's three years of life and work there. It was composed and sent to meet an urgent crisis in the Corinthian church. A serious instance of unchastity had occurred among the converts and had been reported to Paul. He wrote a vigorous rebuke of this immorality, but this letter has not been preserved, unless, as some believe, the milder part of it is found in our second Corinthian Epistle (2 Corinthians vi. 4–vii. 1). The church paid little regard to this first letter, and dealt with the fault in question in a half-hearted way. Chapters v. and vi. of our 1 Corinthians give us Paul's second treatment of this matter, in which he speaks of the Epistle now lost to us (v. 9). Certain Corinthians of

"the household of Chloe" (i. 11) had come to Ephesus, and reported the breaking out of contentions and parties in the church. Four parties had grown up, threatening to ruin the church,—a party of Paul, one of Apollos, one of Cephas, and one of Christ (i. 12). A good portion of the letter (i.–iv.) considers the dangers of this divisive spirit and the folly of worshiping individual leaders at the expense of the general cause.

In answer to a letter from the Corinthians (vii. 1), which probably was brought by those of the household of Chloe who are mentioned by name (xvi. 17), Paul devotes the latter half of this letter to their questions (vii.–xvi.). The subjects considered are marriage, the eating of flesh, sacrifice to idols, the conduct and position of woman, the proper celebration of the Lord's Supper, spiritual gifts, the resurrection of the dead. Some directions for the collection of money to aid the Christians at Jerusalem, with a few personal matters and a greeting in his own handwriting, close the letter.

Second Corinthians.

There is nothing to disclose the result upon the Corinthians of Paul's letters. Another letter besides those mentioned is implied by certain words in our 2 Corinthians (ii. 4–9). This was sent from Ephesus by Titus, and after Titus had gone Paul was driven out of Ephesus (i. 8), and traveled into Troas and Macedonia (ii. 12, 13, vii. 5), where he met Titus, who brought good news from Corinth. 2 Corinthians therefore seems to be the letter prompted by the words of cheer that Titus brought, and Titus again goes back to Corinth with this answer from Paul. Many scholars are agreed that only the first nine chapters constitute this letter, with the ending given in chapter xiii. 11–13. The rest, chapter x. 1–xiii. 10, is thought to be the Epistle referred to in chapter ii. 4–9. This portion does not fit well with the foregoing nine chapters, which are on the whole peaceful and joyous, even though charged with strong feeling. This portion is in fact a defense, bitter and vehement at times, against certain Jewish Christians who have thrust themselves upon the Corinthians in envy and disdain

of Paul's success. Paul calls them false apostles and ministers of Satan, who pull down instead of building up, for in depreciating him they are undoing the good he has accomplished. They indulge in personal abuse of Paul, calling him rude in speech (xi. 6, x. 10), weak in presence (x. 10), and even reproach him with his ill-health and sufferings (xii. 7f). They insinuate evil because Paul did not accept support from the Corinthians, and belie his motives in the collection for the saints at Jerusalem (ix. 1–2, 7, xii. 13–16). It was undoubtedly the bold and vigorous eloquence of this defense that won back the Corinthians to a just appreciation of their spiritual father, and the news of this change of sentiment which Titus brought inspired the letter contained in the first nine chapters.

Order of the Corinthian Epistles.

We must arrange the correspondence of Paul and the church at Corinth in the following order. There was a letter of Paul's now lost, except for a fragment of it probably found in 2 Corinthians vi. 4–vii. 1. 1 Corinthians, as we have it, is then, in fact, a second epistle, a good part of which (vii.–xvi.) is an answer to a letter from the church at Corinth. A third epistle is 2 Corinthians x. 1–xiii. 10, which had an excellent effect upon the church, and, moved by the good news that Titus brings, the fourth epistle made up the first nine chapters of 2 Corinthians (with the exception of vi. 4–vii. 1) and the ending of chapter xiii. 11–13.

Style and Character of the Corinthian Epistles.

These letters are quite largely historical and in a way autobiographical. They tell us more about the church at Corinth than has come down to us regarding any other primitive church, and reveal in vivid light the heart and mind of the great apostle. We realize the perplexing difficulties of the Greek converts in establishing and shaping a new organization, radically unlike anything that they had known before. Chastity was required of them, almost an unknown virtue

in Corinthian society, and the community of goods and interests among their church brethren implied a new order of life. On this account the letters are full of turmoil, written with heart to combat the tendencies of paganism and to impress the spirit of brotherliness upon the converts. Paul is fighting against craft and pagan worldliness for the spirit of Christ, and he has to strive at times in egotistic words, for the cause is wrapped up with his character and person, and, unless he is vindicated as a righteous man and a good apostle, the gospel will be lessened in power and influence.

We find, then, examples of all the best of Paul's gifts in these letters. Fervor, imagination, poetry, eloquence, pathos, vehement protest and pleading, and many traits of other sorts, delicacy, tact, and skill in treating vexatious questions, are all present in the Corinthian letters. The wonderful hymn of love (1 Corinthians xiii.) rises to the heights of religious feeling, the chapter on the resurrection (1 Corinthians xv.) is a splendid instance of his genius for making use of old material in framing new doctrines, and in frequent scattered passages we come upon flashes of insight, beauty, and emotion, worthy to inspire the noblest life in succeeding generations of his readers. These letters were composed for Corinth, but they have served the whole world ever since.

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1. Explain the conditions surrounding the Corinthian letters. 2. Tell about the church and its members. 3. When was 1 Corinthians written? where? 4. Give reason for writing it. 5. Where is an earlier letter thought to be traced? 6. What was Paul's second treatment of the matter? 7. Name parties in the church. 8. How does Paul deal with them? 9. What is latter half of 1 Corinthians? 10. Name subjects discussed. 11. What was the result of Paul's letters? 12. Purpose of 2 Corinthians? 13. How do certain scholars limit this letter? 14. What are chapters x. 1–xiii. 10 thought to be? 15. Describe this part. 16. What was its effect? 17. Give order of correspondence between Paul and Corinthians. 18. Give details of these Epistles.

XXXI. The Last Letters of Paul.

Colossians.

Colossæ was an ancient city of Phrygia in Asia Minor, and had been of great commercial importance, but in the first century of our era it had declined. Evidently, Paul did not found the church there, nor does it appear that he had any personal relations with its members. This letter to the Colossian church was written some time between 59 and 61 A.D., while Paul was prisoner at Rome for the first time. He says at the close, "Remember my bonds," and while there is no definite mention of his place of imprisonment, since that is well known to his readers, all the circumstances point to the first Roman captivity, and not to Cæsarea where he was detained two years (56–58). Some scholars are certain that Paul never wrote this letter. A better judgment seems to be that in great part it is his work, and we will so regard it. Only one passage (i. 15–20) seems decidedly to be a later development of Paul's idea of Christ, added by some editor a generation or more after his death.

A Brief Summary.

This Epistle is mainly an answer to some questions asked by the Colossians, who sent Epaphras, a friend of Paul, perhaps the founder of the church, to Rome to get advice (i. 7, iv. 12). Epaphras is kept a prisoner in Rome, and Tychicus carries the letter to Colossæ (iv. 7). The difficulties which the letter treats concern the certainty of salvation, and the chief part (ii. 4–iii. 4) asserts confidence that the work of Christ is all-sufficient. References to some doctrines (ii. 18) troubling the Colossians suggest that Alexandrian Jews had been influencing them with ascetic ideas and philosophical speculations about angelic creatures. Admirable rules for the Christian life (iii. 4–iv. 6), in general, are presented next, with some final personal words and a greeting in Paul's handwriting.

Philemon.

This little letter to Philemon belongs with Colossians, as it is addressed from prison in Rome to Philemon, a prominent man in Colossæ, in whose house the church assembles. It is most interesting, and has an intimate charm in its disclosure of Paul's skilful way of handling vexatious matters. Tychicus, who is to carry the letter to the Colossians, takes with him a certain runaway slave, Onesimus, whom Paul has somehow met, and induced him to see that it is his duty to return to his master Philemon. Paul only knows Philemon from Onesimus's report, and from what Epaphras, the messenger of the Colossians, may have said.

He puts his plea for a kind reception to the runaway slave, not on the ground of his authority as an apostle, but for love's sake, as Paul, the aged prisoner, begging for his spiritual child, Onesimus, whom he would fain have kept with him. He asks that he may be regarded as more than a servant, "a brother beloved." Paul takes it upon himself to repay anything that Onesimus has cost his master or anything he owes him. And perhaps we may surmise that Paul was near the end of his first Roman captivity, and hoped soon to go to the East, for he says, "Prepare me also a lodging, for I hope that through your prayers I shall be granted unto you." This brief letter is precious for its pathetic personal interest, for the beautiful glimpse into the affectionate nature of the great apostle which it affords.

Ephesians.

Although this Epistle has been from early times ascribed to Paul, modern scholarship is almost unanimous against his authorship. For on the face of it the letter gives no sign of personal intimacy with any one in the Ephesian church, while, in fact, Paul lived at Ephesus three years, and must have had a thorough familiarity with the Christians there. Besides, in spite of many fragmentary Pauline phrases in the letter, the style is unusually intricate, sentences are long and carelessly framed beyond anything to be found in the genuine Epistles

of Paul. On account of the general nature of its teachings, which are apparently addressed to no special circumstance or need, and are suitable for any church, it has been described as a circular letter to the Christians of Asia Minor, given out under Paul's name and imitating his style. The noble passage (vi. 11–17) about wrestling against principalities, powers, and spiritual hosts of wickedness is the only part that seems to imply a special occasion, and for this reason the persecution of Domitian's reign (92–96 A.D.) gives a clew to the date of the writings, which agrees also with the character of its thought and expression.

Ephesians Analyzed.

The address and ending are a setting for two sections, the first of which finishes (iii. 20, 21) with a doxology. The general theme is unity through the salvation of the gospel, which is for both Jew and Gentile, who are bound together by Christ, the head of the Church. Rules of the Christian life are furnished in the second part of the letter, culminating in a passage almost lyrical in style upon "the whole armor of God." It is certainly intended for the benefit of Gentile readers, and its glorification of unity of spirit is a happy development of the Christian view of life.

Philippians.

This is the last authentic writing of Paul that we possess. It was surely written from Rome in captivity to the Philippians, a church dear to his heart, with whom his fellowship of spirit had never been disturbed. His thanksgiving for their fellowship and love is cordial and tender (i. 3–11). He informs them that his imprisonment and trial had turned out favorably for the progress of the gospel (i. 12–18). Yet death is in his mind (i. 19–24), and his fate must have been uncertain as he wrote, although a little further on he says that he trusts to go to them shortly. The body of the letter is an exhortation to unity and humility (i. 27–ii. 18), and a brief outburst of feeling against troublesome Jews who have been slandering him

makes him rehearse a fragment of personal history, followed by a beautiful declaration of loyalty to Christ (iii. 2–16). He bids the Philippians imitate him as an example, and warns them of evil Christians who are, in reality, enemies of Christ. The closing chapter (iv.) has some personal notes, a blessing of peace, and the exhortation famous above all others (iv. 8, 9) to think upon things honorable, lovely, and of good report. Here, also, he charmingly thanks his friends at Philippi for the collection gathered to aid him in prison (iv. 10–20), and a salutation and benediction end the words of Paul that have come down to us. Soon after he was acquitted, released, and traveled East on his missionary labors. Arrest and a second long Roman imprisonment led at length to his execution in the year 65, the sad end of a great career, for Paul was next to Jesus himself in his power to inspire the best life of men.

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1. What do we know of Colossæ? 2. Did Paul have personal relations with the church there? 3. When and where was this Epistle written? 4. State what part is of doubtful authorship. 5. Give purpose of the Epistle. 6. Summarize its contents. 7. Connect Philemon and Colossians. 8. Give the facts about the runaway slave. 9. Explain interest of this Epistle. 10. Account for doubts of Paul's authorship of Ephesians. 11. State the subject of the passage which seems to indicate the date of the letter. 12. Analyze contents of Ephesians. 13. Give its subject and purpose. 14. What is especial interest of Philippians? 15. Mention the personal facts in the letter. 16. What does Paul say of the collection to aid him? 17. Tell the closing events of his life.

XXXII. Hebrews and the Pastoral Epistles.

Author of Hebrews.

The Epistle to the Hebrews does not itself claim to be the work of Paul, yet tradition long assigned it to him. Even a superficial study of the book, nevertheless, will convince any one who knows the genuine works of Paul that this letter is by another hand. For instance, the thought and expression of Hebrews is strongly tinged with Alexandrianism, a type of doctrine blended of Jewish religion and Greek philosophy that grew up in Alexandria in the first century B.C. and was influential in the first and second centuries of our era. Paul had some acquaintance with it, but made little use of it.

The Greek in which this book is written is the most correct and elegant of any book of the New Testament, quite unlike the common Greek of commerce and conversation which Paul uses. Paul's language is not literary Greek, like this of Hebrews, but the common tongue splendidlv charged with passion and force, varied by an original genius, who fitted it to his needs. The Greek of this Epistle is bookish, and the writer delights in subtle distinctions of meaning, altogether in contrast to Paul's comparatively rude but effective style.

Allegory and Symbolism.

This author, besides, is fond of the allegorical method of Alexandria. All the names and things of the Old Testament are symbols or shadows of realities. The Tabernacle, Veil of the Temple, Sacrifices, Priesthood, Sabbath, are types, earthly representations of heavenly facts. His arguments follow the allegorical fashion of finding a spiritual meaning for every historic custom, law, or institution. On this account the book is picturesque and eloquent, yet never attains true simplicity of religious feeling. The author has skill of a fanciful kind in seeing analogies, and this artificiality prevents the free expression of spiritual enthusiasm. It is the work of some skilful orator and writer, and, indeed, its highest trait is a certain order and elegance of phrase.

Nothing is known of the writer except the mental traits the book reveals. But from these we are warranted in saying that he was a Jew of Alexandrian training, probably living and working in Italy (xiii. 24), and that the letter may have been addressed to the churches at Rome. The title "to the Hebrews" may have been supplied in later times because the book interprets the Hebrew religion into symbolic Christian doctrines, but it is in fact no more intended for Hebrews than for Gentiles. The references to persecution (xi. 35–40) make it likely that it was composed during or soon after the persecution of Domitian (92–96 A.D.).

Contents Summarized.

Revelation of old times by the fathers and prophets is at length superseded by the fuller disclosure of God in Jesus Christ (i. 1–3). Even angels and other spiritual creatures are inferior to Christ (i. 4–ii. 18), who was made like man to be tempted and to understand man's needs. Jesus is greater than Moses and Joshua, for he is a son, while Moses was but a servant, and Joshua did not lead Israel into perfect rest, since that remained for Christ to accomplish (iii. 1–iv. 13). Christ is greater than Aaron or the priesthood, for Aaron and his successors were only temporary officials and imperfect men, but Christ is always priest and wholly sinless (iv. 14–viii.). Moreover, Christ's work is in heaven, while they were priests only of an earthly tabernacle; and they offered the blood of beasts, and his sacrifice is his own blood (viii. 1–x. 18).

A warning to the readers enforces steadfastness (x. 19–39). Belief must be actual trust in what they believed, and examples of heroes who lived by their faith are recalled (xi. 1–40). Patience and endurance are needful, for, after all, chastening is from God (xii. 1–11). Exhortations to follow peace and shun the penalty of turning from God are given (xii. 12–29). Some simple exhortations to the good life and a warning against "strange teachings" are rounded out with a blessing, a charge, and a final greeting (xiii.).

The Pastoral Epistles.

These Epistles are grouped under the name Pastoral Epistles because they treat of the pastoral relations of Timothy and Titus to the churches of which they had the care. They claim to be from Paul to Timothy and Titus, although there are great difficulties in the way of accepting this supposed origin. They were popular among the Christians of the second century, and seemed worthy to be assigned to Paul. Even some modern scholars believe that their basis was some genuine Pauline letters, reshaped and edited with additions by a second-century writer. On the whole, the style, ideas, language, and implied circumstances fit better the theory that some Christian of the second century used Paul's name to give authority and influence to what he had to say to the churches about their needs and dangers. This assumption of an honored name, we have seen often before, was a common literary device, and was thought quite justifiable when no selfish purpose inspired it.

Reasons for this Theory.

The unknown author intended to write as much like Paul as possible, and the beginning and end of each of the three pastoral letters resembles Paul's letters. These pastoral letters are plainly all by one author, who knew Paul's writings and loved them, for they are "sound doctrine" to him. But he cannot disguise his hand nor conceal the conditions of his time. Heresy is abundant in the Church, new views and doctrines are claiming attention, and these letters are intended to combat doctrinal novelties by appeal to apostolic authority. This prevalence of heresy itself betrays that a full generation had come and gone since Paul. Besides, the organization of the Church had advanced in complexity. It is no longer governed by nameless officials, whose power depended merely upon personal influence. The bishop, elder, and deacon are now definite officials to be recognized and obeyed, although such orders were unknown to Paul and never mentioned in his writings.

Most of all, the ideas in these letters are not those of Paul. For instance, though he was not always consistent in his view of the end of the world, the second advent, Paul certainly hoped to see it before his death. In the time these letters were composed that hope had all died out. The apostles were dead, the founders and first preachers of the faith are gone, and the Christians no longer expect the coming of the Lord. They say "the time will come when," "in the last days grievous times shall come," "in later times some shall fall away." These expressions are signs of a view no longer new, but fixed. Hope is deferred and thrown into the vague future.

Analysis of the Pastoral Epistles.

The same plan of construction is found in all three; namely, an introduction and ending is the framework in each case, for three parts constitute the Epistle. The oldest of the three is 2 Timothy. The address and introduction (i. 1–5) and an ending in familiar personal fashion (iv. 9–22) are imitations of Paul's method. The main portion exhorts Timothy to "suffer hardship with the gospel" and "hold the pattern of sound words which thou hast heard from me" (i. 6–ii. 13). A second section (ii. 14–iii. 9) refers to the contentions and questionings which call forth the letter, and the third part reiterates the call to endurance and faithfulness found in the beginning.

Titus.

In Titus the same form is observed, three parts framed into an introduction (i. 1–4) and a personal conclusion (iii. 12–15): (*a*) a command to appoint elders in every city "to exhort in sound doctrine" and "to convict the gainsayers" (i. 5–9); (*b*) sharp rebuke of the heretics and heresies that harass the churches (i. 10–16); (*c*) duties of the aged, young servants, and the like (ii. 1–iii. 7). An advance is noticeable in Titus over 2 Timothy, for harsh measures of repression are urged and officials are to be ordained to combat heresy, whereas in 2 Timothy gentleness is the method advised, and Timothy must see to it himself.

1 Timothy.

The original form is disturbed by a long passage (v. 1–vi. 3) of miscellaneous rules. Except in this regard the work is like the others, three sections, introduction and conclusion. (*a*) The second chapter has rules for the Christian life; (*b*) then follow rules for church officers (iii. 1–13), with a special ending for this part (iii. 14–16); (*c*) chapters iv. and vi. 3–16 is a discussion of heresy that shows that it has become more mature and active than before, and more rules of church organization are given. It is not certain to what churches or pastors these letters were directly addressed. They are important mainly in disclosing the origin of church organization and the difficulties besetting the church. They belong probably to the first quarter of the second century.

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1. What is known about the authorship of Hebrews? 2. What type of thought prevails in it? 3. State qualities of language. 4. Name some of the symbols. 5. Give facts about its author as implied in his work. 6. Is it really addressed to Hebrews? 7. Date of the writing. 8. Briefly give principal subjects treated. 9. Explain name "Pastoral." 10. Give reasons for uncertainty about authorship. 11. Account for use of Paul's name. 12. What conditions assumed imply a later age than Paul's? 13. Is the language of these letters like Paul's? 14. Describe their purpose. 15. Point out signs of developed church. 16. Compare ideas of end of the world in Paul and in these writings. 17. State their general plan. 18. Which is the oldest in time? 19. Summarize each in turn. 20. What is their probable date?

XXXIII. The Catholic Epistles.

The Reason for the Name "Catholic."

The letters of Paul, the Pastoral Epistles, and the Epistle to the Hebrews were directed to special churches or groups of churches. The seven letters that remain to be considered are distinguished by their general character and tone, and are suitable and undoubtedly intended for the whole Christian Church. To be sure, two of them have personal addresses, 2 and 3 John, but the form of a letter which they assume is plainly a literary device. In a real letter the personality of the writer or the nature of those addressed come into view. These catholic, or general, Epistles reveal little or nothing of a personal sort. They are brief discourses, essays, or treatises in the epistolary form, because that was the apostolic form of written instruction the writers liked to follow. "The Catholic Church" was the name anciently applied to the whole Christian Church in distinction from the local churches, or groups of churches in any single country. So these letters, which were early recognized as of general interest, without reference to any local circumstance, were called Catholic, or General, Epistles.

The Seven Catholic Epistles.

These Epistles are seven in number: James, three Epistles of John, two of Peter, and Jude. They are all rather brief, and have almost no doctrinal importance. We find no long courses of thought or argumentation, very little theology, but mainly practical advice and frequent exhortations. The style is usually free, the sentences short, and the general construction simple, without much fitting of part to part.

The First Epistle of Peter.

An address to the churches in Asia Minor (i. 1) and an introduction glorying in the "inheritance incorruptible," of salvation even though manifold trials have come, gives the tone of hope which resounds through this writing (i. 3–12).

The Christians' conduct must conform to this hope, beginning with their relations to the brethren in the faith in order that this glorious salvation shall be certain (i. 13–ii. 10). Right conduct toward all outside the brotherhood also is necessary (ii. 11–iii. 12), and a general exhortation to the good life ends with a quotation from the Psalms. A second part calls to mind the blessing for those who endure in the good life in spite of suffering, and the solemn exhortation is enforced by the words, "But the end of all things is at hand" (iii. 13–iv. 11). The third part is a call to rejoice in suffering, since "the fiery trial" is to prove them and make them share in Christ's sufferings, for it is a glory, not a shame, to suffer as a Christian (iv. 12–19). The last chapter has exhortations, a blessing and doxology, and greetings (v.).

The Epistle of Hope.

This analysis discloses the prevailing feature of the writing, to encourage Christians under persecution to hope and endure. Although the name of Peter is given at the outset, it is impossible to accept this implied authorship. It was written plainly during a time of persecution, and, as the persecution of Domitian (92–96 A.D.) was the first wide-spread assault upon the Church, it may have been written under the name of the apostle Peter by some distinguished man, perhaps by Silvanus, whose name is mentioned at the end. Silvanus was the young friend of Paul, who worked with him and was greatly devoted to him. The style and ideas remind one at times of Paul, while the language is not that of Paul, but such as one who well knew him might have acquired by association with him and affection for his person. The fact of a general persecution implied and many other things suggest a date not earlier than the last decade of the first century.

The Epistle of James.

This Epistle of James is addressed to the "twelve tribes of the Dispersion,"—a symbolic phrase meaning the whole Church scattered throughout the world. In many ways the book reminds one of the book of Proverbs, for it is made up

of short sayings, exhortations and the like. Its longest connected passages are quite brief essays, and little logical relationship appears among its parts. It corresponds remarkably to the wisdom literature of the Old Testament, and on account of its fragmentary nature is hard to summarize. More traces of Greek and Roman literature are in it than in any other Christian writing, besides its Jewish tone. It purports to be written by James, probably meaning the brother of Jesus, but the signs of a late date are so many that it is quite unlikely to have been composed before 125 A.D. It certainly did not appear as an authoritative book for the Christian Church until the third century.

It seems best, then, to assume that it was the work of some educated Christian of the second century, written to combat the degeneracy of a growing party of Christians, who, in order to excuse their evil lives, asserted that God tempted men, and also maintained that belief was enough, apart from the good life, which should be the product of a good faith. This evil condition in the Church itself indicates the late date of the writing, for not certainly until the second century in the Christian churches was there any great falling away from right conduct. This work is an interesting series of helpful words about the practical type of religion, and, although lacking in deep religious feeling, is of value for counteracting the false view that mere belief is enough to earn the approval of God. The author says, "The devils also believe and tremble." Faith only is made perfect by works.

First Epistle of John.

This is a discourse or treatise against a second-century heresy, called Gnosticism, which affirmed that Gnosis, or knowledge of a mystical kind, was the means of salvation rather than faith. The writing is not a letter in the real sense os the word, in spite of the use of personal pronouns. The author was John the Elder, or Presbyter of Ephesus, distinguished at the beginning of the second century in the Church. He also wrote the Gospel of John and the two

other Epistles bearing his name. The matter of the authorship of these writings has been the most debated of any subject of New Testament learning. The conclusion just given seems the most satisfactory, and, even if John the Elder be not the writer, we can say certainly that the New Testament books under his name, with the exception of the Revelation of John, are second-century books, composed by one and the same man. From these writings also we can easily realize the author as a beautiful soul, lofty in thought and gentle and winning in personality, one of the great characters in religious history, and an overpowering influence in the spiritual growth of Christianity.

Analysis of First Epistle of John.

The opening words (i. 1–4) remind us of the Gospel of John, and the first statement is that fellowship with God, who is light, is not possible except to those who walk in light (i. 5–ii. 11). There is no way to know that we are in the light except by keeping the commandments, the chief of which is to love one another. He writes his approval of young and old who have been true, and exhorts them not to be led astray by love of the world (ii. 12–17), of which there is great danger, because the forerunners of the end, the anti-christs, had come (ii. 18–26). The heart of the work (ii. 27–iii. 18) dwells beautifully upon brotherly love as the mark of the true Christian, and the real Gnosis, or knowledge, is not a mystical thing, as some believe, but the spirit that is in us, the spirit of love (iii. 19–iv. 6). Belief that Jesus is the Son of God puts us into harmony with God, who then abides in us. And, since God is love, we must love our brethren also. By belief in Christ we appropriate the life of Christ (iv. 7–v. 12). The last section (v. 13–21) is a brief summary of the principal things in the Epistle, with a final caution against idols.

Second and Third Epistles of John.

These are slight supplements to the first Epistle and use similar expressions and ideas. They enforce the duty of sepa-

ration from false teachers, who may lead them astray. They seem more personal and more like real letters than the first, and yet we are not to forget that the epistolary form was the most natural one to adopt in order to impart exhortations or teachings to the early churches.

Epistle of Jude.

This letter is addressed "to them that are called, beloved in God the Father and kept for Jesus Christ"; that is, to all Christians. It takes the name of Jude, or Judas, a brother of James, a brother of Jesus himself. The special purpose of the work, however, to defend the faith against a form of Gnostic heresy, is enough to prove that the name of the brother of Jesus is only used to honor him, and to enforce its words by his authority. It reminds its readers of the punishments that false teachers and bold dreamers have incurred who wander after their own desires and destroy the foundations of the faith, and ends with an exhortation to keep themselves in the love of God. It belongs in the second century.

The Second Epistle of Peter.

This work is not believed to be by the author of the epistle of hope, 1 Peter. We notice that the Epistle of Jude is almost repeated in it word for word (ii. 1–22), and in fact this work is an adaptation of Jude to conditions of heresy and degeneracy in the Church much more deplorable than those with which Jude's letter had to deal. The false leaders are more numerous and more offensive than before. It certainly arose in a period late in the second century, at the very earliest. The most notable passage is a vivid forecast of the end of the world, when "the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up" (iii. 10).

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1. Explain the term "Catholic" as applied to letters. 2. Why did they adopt form of Epistles? 3. Interpret the name "Catholic Church."

4. Name the Catholic Epistles. 5. Characterize them briefly. 6. Give analysis of 1 Peter. 7. What is its prevailing featue? 8. State circumstances of its origin. 9. Give an interesting and probable theory of its authorship. 10. Interpret "twelve tribes of the Dispersion." 11. Indicate similarity of James to an Old Testament work. 12. Explain reasons for assuming the date 125 A.D. 13. State its object. 14. What was Gnosis? 15. Who was author of John's Epistles? 16. Describe him on the basis of his writings. 17. Analyze 1 John. 18. State its principal theme. 19. What relation to 1 John do 2 and 3 John bear? 20. Describe Jude. 21. What is the peculiar relation of 2 Peter to Jude? 22. Can you quote a part or the whole of a striking passage in 2 Peter?

XXXIV. Making the Bible.

The Canon.

We have studied all the books of the Bible as to their origin, purpose, style, and authorship, and we must now give a brief account of the selection and sanctioning of these writings as sacred literature, unlike other books. The word "Canon" has been the technical term used in this connection. "Canon" is from the Greek, and means a rod, reed, or carpenter's rule, and therefore has the figurative sense of a "standard." Writings included in a canon are called canonical, and are separated from all others as having supreme authority and religious worth. So we speak of the Old Testament Canon or the New Testament Canon or simply the Canon, referring to the whole number of Christian and Jewish sacred works.

The conferring of sacredness upon the Biblical books by the Jewish and Christian communities was a gradual process, stretching over many centuries, and was the result of great debate as to their meaning, value, and origin. And even now in the Canon are books whose religious merits are questioned seriously by conservative students, and besides, the same degree of sacredness by no means attaches to all the canonical writings. Jesus discriminated among the writings of the Old Testament Canon, preferring the nobler prophets to the crudities of the law; and the Christian Church has, by its use or disuse of portions of Scripture, shown decided preference for the Gospels, the Prophets, and the Psalms.

Old Testament Canon.

The beginning of canonizing the Hebrew Scriptures was about 623–621 B.C., when king Josiah and his people pledged their loyalty to the Book of the Covenant, a law book found in the temple which has been recognized as an important part of Deuteronomy. This at once was exalted and consecrated as the religious and moral standard of the kingdom, and the document had thus supreme authority. It was called the Book of the Covenant because it was regarded as the record of a

solemn agreement between Jehovah and the chosen people. The first Canon was a law book, and forever after the Law had a special sacredness to the Jews. Ezra, the scribe, in the fifth century went from Babylon to Jerusalem to impress the sacredness of another book upon his countrymen, the Priestly Document (P), a more elaborate body of law accompanying a version of the historical traditions of the Hebrews.

But already in the fifth century the Book of the Covenant had been combined with the Jehovistic, Elohistic, and late prophetic writings (J E D), and had won the affections of the people. Ezra succeeded in establishing the Priestly Document by means of the Great Assembly (444 B.C.), which adopted it formally as the sacred book. But about 400 B.C. it was fused with the other three writings (J E D), forming the Pentateuch, and the so-called Former Prophets, Joshua, Judges, Samuel, and Kings, which were at this time separated from the five books of Moses. At the beginning of the fourth century, therefore, the Hebrew Canon consisted of the Law, our Pentateuch, and a second part, the Former Prophets.

The Latter Prophets.

At this time the books called the Latter Prophets by the Jews were almost all in existence, but not yet considered canonical. The Law was thought of as for all time, eternal, the prophets merely spoke to their own age. Somewhere about 200 B.C. the prophetic books were honored as the second Canon, extending the idea of sacredness into books written by inspired men. Yet this was subordinate to the first Canon of the Law, which never lost its primacy in the reverence of the Jews.

The Writings.

A third Canon included works of a general character, the poetic books, the wisdom literature, Ezra-Nehemiah, and Daniel. Daniel, for instance, was classified in this group because it was written 164 B.C., thirty-six years after the Canon of the prophets had been closed. It was not until 100 A.D. that agreement was reached among the synagogues about the

third Canon. Again, we must notice the reverence of the Jews for this group is less than for the others. The division of the Hebrew Canon is threefold, Law, Prophets, and Writings, and, as we have seen, the process of separating these works as holy lasted from the seventh century B.C. to the second of our era.

Alexandrian Canon.

The order of books in our Bible does not agree with the Hebrew Canon. We find the order to be the Law, the so-called Former Prophets, the Writings, and the Latter Prophets. This had been determined upon because the early Christians followed the order customary among the Alexandrian Jews. Besides the books of our Old Testament in their present order, there were some books since rejected as doubtful, and printed at times between the Old and New Testaments as The Apocrypha, which we will consider in our Supplement to this lesson. From this fact it may be seen that the principle of the Canon among the Alexandrian, Greek-speaking Jews was more flexible than that of the Palestinian Jews. A writing which seemed useful or edifying was admitted to their Canon, but in Jerusalem the third Canon was supposed to include only religious books written before the Great Assembly (444 B.C.), when the Jews thought divine inspiration ceased to be effective. In other words, their books were sacred because they were from God. The Law was given to Moses on Mount Sinai, the Prophets spoke for God and wrote of divine inspiration, and the Writings were the product of the ages of special intimacy with Jehovah. Yet this represented a descending scale of divine communication, ending with the Great Assembly (444 B.C.).

New Testament Canon.

The Bible of the Christians at first was merely the Hebrew Canon in an Alexandrian version. Jesus did not write one word for his disciples, yet his remembered sayings at once were the authority for the growing communities of his followers. To establish this authority became necessary as the Church

grew in the generation after Jesus' death. There were put into writing, two primitive Gospels, a book of Sayings, and another writing recording his deeds. Upon the foundation thus laid by the end of the first century and the early years of the second, four Gospels and, doubtless, many others of which we have traces had been composed. The sacredness of these was a matter of slowly developing conviction. They were at first read in church services as the record of Jesus' sayings and doings in connection with the Old Testament, and by the middle of the second century they were freely used in this way to justify Christianity as a fulfilment of the Hebrew Scriptures. From this time on, in the struggle of the purer tradition with many heretical sects that arose, the tendency to exalt certain Gospels rather than others led to a formal canonization of our familiar books.

The Canon of the Epistles.

The primacy of authority belonged naturally to the Gospels which, in a sense, made the first Christian Canon, since they revealed and perpetuated the words and spirit of the Master. Yet following close upon his authority was that of the apostles who interpreted him to the world. Paul never wrote with the conception of enforcing doctrines upon the Church for all time. His letters were for special churches, and on account of some occasion or need that prompted him to advise, rebuke, instruct, or encourage. When he was dead and the letters he left were known to be a most important body of apostolic teaching, a second Canon grew up, consisting of "the traditions of the apostles," based upon his letters and other apostolic writings. The oral tradition of the apostles had grown weak and variable by this time, and any good writing which seemed to crystallize it was adopted by the side of the Gospels and Paul's letters. In this way also the Acts as a second part of Luke's Gospel was readily included in the developing Canon, and the Apocalypse because it had apostolic character also fell into place as a true Christian writing. We cannot, however, follow the stages of the growth of the New Testament Canon, for it is not displayed fully in contemporary writings.

The Result.

It is certain that by 200 A.D. the New Testament or Christian Scriptures included the four Gospels, thirteen Pauline Epistles, 1 Peter and 1 John, the Acts, and the Apocalypse,—everything we have now except the Epistle to the Hebrews and five general Epistles. In 405 A.D. Pope Innocent I. issued a rescript mentioning the twenty-seven books of the New Testament, and the North African Church by Augustine's influence had in 393 and 397 published lists of the books as we have them. So in the Latin Church the Canon was complete at the beginning of the fifth century. In the Greek Church a number of lists of the fourth century, including one by the great Athanasius, have our twenty-seven books, but the majority were then against the canonicity of the Apocalypse, and even so late as the tenth century manuscripts of the New Testament are found without it. From this time through the Reformation period various books long accepted were disputed as to their sacred authority. But for all practical purposes the New Testament Canon was closed by the fourth century (367 A.D.).

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1. Explain derivation and meaning of "Canon." 2. Give examples of the use of the word. 3. How long did making the Canon of the Bible take? 4. Are all yet agreed as to the sacredness of some Biblical writings? 5. Describe how Jesus preferred certain writings. 6. Name time of beginning Old Testament Canon. 7. Name first book canonized. 8. Tell about Ezra's part in making the Bible. 9. State limit of the Canon in 400 B.C. 10. Distinguish Hebrews' views about Law and Prophets. 11. When were Prophets canonized? 12. Describe contents of third Canon. 13. Give degree of reverence assigned to each of the three parts of the Canon. 14. State difference of Hebrew and Alexandrian order of the books. 15. Which is the order in our Bible, and why? 16. Define Apocrypha (see Supplement). 17. Give principle of selection of books by Alexandrians and by Palestinian Jews. 18. What was the Bible of the Christians in the first century? 19. Describe origin of New Testament Canon. 20. What was the order of sacredness assigned to New Testament books at first? 21. Tell about Canon of the Epistles and other writings. 22. Mention the final result and the important dates. 23. What book was regarded as doubtful by some?

The Apocrypha.

Rejected Books.

Making the Bible implied the rejection and exclusion of books from the Canon. The Alexandrian Canon was more inclusive than the Hebrew, and accepted fourteen books more, which have been called the Apocrypha. "Apocrypha" is a Greek neuter plural adjective, meaning "hidden," "obscure," and the noun "writings," or "books," is to be understood with it. It is not quite clear why these books were named in this way, except that it was customary among ancient religious and philosophical sects to have a part of their doctrine secret, and to keep the writings containing it away from common knowledge. In any case it came later to have the signification "doubtful," "of uncertain authorship," and even the harsher sense of "false." Curiously, the early Christian Church, because it was more largely Greek than Palestinian, adopted the Alexandrian Greek version of the Bible which embraced these apocryphal books. From this fact the Greek, or Eastern, Church acquired an interest in these books which it only finally abandoned in 360 and from that day these fourteen books have been regarded as of doubtful worth.

On the other hand, the Latin Church was more disposed to favor them, and, though opinions wavered, at length the Council of Trent (1545–63) made the distinction that they were suitable for edification, but not for the "establishment of doctrine." They are now in the Roman Catholic Bible. All the other churches, except the Protestant Episcopal and Anglican churches, make no use of them in public worship. As a matter of fact, they are valuable and interesting, and ought to be appreciated and judged apart from the sanction or opposition of the Church. We studied two of them, the Wisdom of Jesus, the son of Sirach, or Ecclesiasticus, and the Wisdom of Solomon, in connection with the canonical wisdom literature. The others are 1 and 2 Esdras, Tobit, Judith, a later part of the canonical Esther, Baruch, three supplements to the canonical Daniel, (*a*) the Song of the Three Holy Children, (*b*) the

History of Susanna, (*c*) the History of the Destruction of Bel and the Dragon, an impressive and beautiful Prayer of Manasses, and 1 and 2 Maccabees. Besides the Wisdom books, which are important and suggestive, the 1 Maccabees is an historical document of high rank, affording a personal vivid account of the close of the second century before Christ. The author is unknown, but surely wrote from personal knowledge of many things which he narrates.

Other Jewish Apocryphal Books.

Thirty or more writings besides the above-named were in existence in the century before Christ and in his day, and were variously esteemed by his contemporaries. A large proportion of these were apocalyptic works,—a popular kind of book that swayed the imagination and hearts of the Jews. We have two examples of this kind of writing in the Bible,—the book of Daniel and the Revelation of John. In spite of the popularity of some of these works they were all finally ignored as not equal in authority or in usefulness to the Jewish sacred writings.

New Testament Apocrypha.

In the second Christian century extraordinary sectarian activity displayed itself in the composition of apocryphal gospels, epistles, and apocalypses, drawing upon the accepted writings for some of their material, but depending largely upon imaginative invention. A number of these works have been preserved, in part at last, and we can judge of their quality. The names of a few may be interesting,—the Gospel of James, the Gospel of the Nativity of Mary, the Gospel of Joseph the Carpenter, the Gospel of Nicodemus, or Acts of Pilate. Taken altogether, the apocryphal Christian books would fill several large volumes, and yet hardly anything of value is to be found in them. A certain Gospel of the Hebrews, of which only fragments remain, seems to have been an honorable exception to the mass of crudeness and fable usually constituting these pretentious works. Some scholars believe from their study of the fragments of this Gospel of the Hebrews that it must have been a work of high authority and interest.

XXXV. Old Versions of the Bible.

Ancient Manuscripts and Versions.

The Hebrews certainly practised the art of writing from the tenth century B.C., but, unhappily, no original manuscript of even a part of the Hebrew Bible is in existence. Their books were inscribed upon animal skins prepared for writing by smoothing the surface, and were one continuous sheet kept in the form of rolls. About the beginning of our era, papyrus, or reed paper, quite generally took the place of skins. This reed paper was made by pressing together layers of papyrus reed, and was brittle and easily fell to pieces. Doubtless, all the autographs or originals of the New Testament books were written upon reed paper, and for this reason not one remains to-day. The oldest Hebrew manuscript is the St. Petersburg Codex (manuscript volume) of the Old Testament books, dating from the year 916 A.D.

There is also in St. Petersburg the oldest known Greek manuscript volume, containing the whole New Testament and a few other Christian writings, and is believed to belong to the fourth or fifth century. In the British Museum another Greek manuscript volume may be seen, originating in the fifth century, which has all the books of the Bible, besides two other writings. In the Vatican Library at Rome the Greek manuscript of the whole Bible, which is about the same age as the others just mentioned, is highly esteemed as affording the best text of the New Testament. These are all the copies we possess near to the originals in time, and are authorities for comparative study of the text. The leaves of these are fine parchment, or vellum, and the text is arranged in columns on each page.

Bible and Testament.

It is from the time of the use of reed paper that our word Bible comes. The papyrus reed was also called the biblus reed and a small manuscript, or little book, was known in

Greek as *to biblion*, the plural of which is *ta biblia*, the books. In the second century the Christians used this plural, *ta biblia*, as the common name for the sacred writings, and by an error in translating into Latin this term was treated as the singular, and later was thus rendered into English, becoming the familiar title of the sacred collection. In a similar way the word *testament* had become associated with the Hebrew and Christian Scriptures through an error.

The Hebrew Scriptures used the word *covenant* as the term for the bond or basis of agreement between Jehovah and Israel. The Hebrew Scriptures are the record of the terms of this covenant, and the story of this covenant and its effect upon the nation. Thus by the second century, when Christianity was growing stronger, the custom was established of distinguishing the writings of the Hebrew religion from those of its product, Christianity, by the terms Old and New Covenant. Latin-speaking Christians translated the word for covenant by *testament*, which does not express the same idea. From our dependence upon the use of the Latin version, which was universal in the Church until vernacular translations were sanctioned, the terms Old and New Testament were handed down, and were permanently attached to both divisions of the Scriptures.

The Septuagint.

The Bible of the early Christian Church was the version known as the Septuagint, a Greek translation of the Hebrew sacred writings in our present Old Testament, and including fourteen books now distinguished as the Apocrypha. The Septuagint is, therefore, the earliest version or translation, of any part of our Bible out of the original language in which its message was first written. There is a legend which accounts for its name Septuagint (seventy) by asserting that it was completed by seventy-two persons in seventy-two days. What is more probable is that it was a translation done by many hands and extending over a long time. It was finished in the second century B.C., and was the work of Alexandrian,

Greek-speaking Jews. It has had great influence upon all the history of the Bible since its appearance.

We must, for instance, notice that our Bible follows the order of books in the Septuagint, which is a literary classification,—law books, histories, general writings, like poetry and wisdom, and, last, prophetic works. The Hebrew Bible, on the contrary, gives them in the order of their appearance as sacred books, "the Law, the Prophets, and the Writings." Some names of the books also come down to us from the Septuagint. Most important of all, the Greek of the New Testament is strongly tinged with the language of the Septuagint, which may almost be said to be the origin, in great part, of the New Testament vocabulary. Nearly all of the one hundred and sixty quotations from the Old Testament are taken out of the Septuagint, and besides direct quotations there are many other expressions only a little less directly dependent upon it. This is still the version of the Old Testament used by the Greek Church, and for students it is of great value in illuminating the meaning of the Scriptures.

The Vulgate.

The Christian Church was, at the beginning, almost wholly of Greek-speaking people, and its Bible was the Septuagint for the Old Testament books and the Christian Scriptures in the common Greek of the first and second centuries. Western Europe, with its Latin tongue, displaced the use of Greek, and, to meet the needs of the Church, versions of the whole Bible in Latin were in existence by 250 A.D. To secure an accurate and uniform text, Pope Damasus (383 A.D.) authorized Jerome, a great scholar and man of genius, to make a Latin translation of the New Testament.

Jerome rendered the Gospels into Latin directly from the Greek, aided by the old Latin version then at hand. The remaining books of the New Testament Jerome revised but little, leaving the old Latin translation much as it was before. He then applied himself to Hebrew, that he might directly turn the Old Testament into Latin, and finished a translation

of most of the books, omitting only some of the Apocrypha. This version was known as the Vulgate, the Common Version, and was combined with the old Latin renderings of the books which Jerome did not revise. As the name signifies, it was the common edition of the Scriptures, and so remained until the time when translations into modern languages became general.

It was the authorized Bible of the Roman Catholic Church, and the first book printed (1455), and an edition issued by papal sanction in 1592–3 is now the standard text for the Catholics. As we have seen, the Apocrypha are not in the Hebrew Bible although in the Septuagint. Jerome pointed out this fact, and made the distinction that these books were suitable for example and instruction, but not for the establishment of doctrine. Yet the Roman Church in 1547 formally decreed that the Apocrypha are part of the canonical writings. The Vulgate is regarded as a splendid, clear, musical version that conveys the solemn beauty of the old books through the rich sounds of the Latin language. The order and choice of words in our English versions were notably influenced by the Vulgate through the familiarity of the first translators with its impressive style.

Other Ancient Versions.

The Septuagint and the Vulgate are the translations connecting our modern Christianity with the primitive ages of our faith. Many other old versions were in existence, however, which are of great interest to scholars. For instance, a Syriac rendering was made in the second century for the use of Palestinian Christians, and was named The Peshitto (True). There were also Egyptian, Ethiopic, Arabic, Armenian, and Slavonic versions, as well as many besides, indicating the variety of peoples to whom the faith of the Nazarene appealed successfully. Before modern English was the common speech, parts of the Bible were turned into Anglo-Saxon, but there never was a complete Bible in that tongue. It was not until long after the Norman Conquest (1066), which started the

development of English, that a translation of the Bible into the vernacular was achieved. In 1382 John Wiclif completed his rendering of the entire Bible into English, and deeply affected the religious life of England.

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1. How early was writing known to the Hebrews? 2. Describe their first books. 3. When did papyrus come into use? 4. Tell its composition and nature. 5. Explain destruction of New Testament autographs. 6. Name some great manuscripts of Biblical writings. 7. Describe their forms. 8. Give history of the word *Bible*. 9. Of Testament. 10. Name earliest version. 11. Give its history. 12. What influence did it have upon our Bible? 13. Explain its effect upon original New Testament. 14. Interpret the term *Vulgate*. 15. Explain its origin. 16. Give history of Jerome's work. 17. What was the first printed book? 18. Mention Jerome's distinction of the Apocrypha from canonical books. 19. State value of the Vulgate. 20. Give names of other old versions.

XXXVI. History of the English Bible.

John Wiclif's Translation.

The Venerable Bede, a scholarly monk of the seventh and eighth century, translated the Gospel of John into Anglo-Saxon, just finishing it a few hours before his death. King Alfred also placed an Anglo-Saxon version of the Ten Commandments in an edition of his laws, and was working on a rendering of the Psalms at the time of his death (901). Not until the English language had become quite well matured was the opportunity for a popular Bible realized.

John Wiclif, contemporary of Chaucer, in the fourteenth century, when English had become a serviceable and expressive instrument for all kinds of thought, began the great task of making a Bible for the English people. He used the Vulgate in a form unfortunately not at its best, and its obscurities were largely transferred to his rendering. He had to depend on the Vulgate, for he was unacquainted with Greek and Hebrew. Wiclif first turned the Apocalypse into the common tongue, and then the Gospels, adding a commentary. A second time he finished the New Testament, and revised his version of the Apocalypse about 1380.

A friend of Wiclif, Nicholas de Hereford, in the meanwhile was laboring on the Old Testament, which he had almost finished, when for this service he was excommunicated and driven from England, leaving his unfinished manuscript, now preserved in the Bodleian Library, Oxford University. Wiclif completed the work, and realized his ideal of a people's Bible (1382).

John Purvey, a follower of Wiclif, after his master's death (1384) revised the work, clearing up some of the uncertainties due to imperfections of the Vulgate copy, which Wiclif had followed, as well as those arising from the difficulties of first attempting an English translation. This revision was scattered in many copies over England, and until the sixteenth century, when printing prepared the way for other versions, this work was the common English Bible.

William Tindale's Translation.

In 1484, just a century after Wiclif's death, William Tindale was born, the real maker of our English Bible. For, although Wiclif's work had accustomed England to the use of a popular Bible, by the middle of the sixteenth century the language had so radically changed that the older version was no longer widely intelligible. William Tindale was brought up in Oxford, and from childhood his interest in language and literature was enthusiastic and well directed. Especially was he drawn towards religious subjects, and he shared eagerly in the controversies of the day between the reformers and the conservatives in the Church.

It is reported that once in argument he said, "If God spares my life, ere many years I will cause a boy that driveth the plough to know more of the Scriptures than the pope." Tindale "perceived by experience how that it was impossible to establish the lay people in any truth except the Scriptures were plainly laid before their eyes in their mother tongue, that they might see the process, order, and meaning of the text." Many hindrances were put in his way by ecclesiastical officials, who feared that a common resort to the Scriptures would lessen their privileges by freeing the people from religious dependence upon them.

Tindale in Europe.

So Tindale was at length forced to go to the Continent, for he had discovered by many unpleasant signs that "there was no place in all England to translate the New Testament." Even on the Continent, he had to flee from Hamburg, where he began to publish parts of his work, first to Cologne, and then to Worms, where he had two editions, a quarto and an octavo, printed in 1525. His name was withheld from these issues, which were sent to England 1526, where Cardinal Wolsey persuaded King Henry VIII. to condemn the books to be burned. In Antwerp, London, and Oxford, copies were bought by enemies and publicly burned. In England, however, so well organized was the popular movement to receive and spread

the books that in five years six editions had been widely scattered, in all some fifteen thousand copies. That only a few of these books remain to-day is testimony to the rigor with which the Church attacked them. One edition of Tindale's New Testament was printed in England (1535) in his lifetime. He was put to death at Antwerp (1536), a victim of religious intolerance.

The Success of Tindale's Work.

Besides the New Testament which he revised in 1534–35, Tindale made an English version of the whole Pentateuch and the book of Jonah, which were in print before his death. He also left a translation of the nine books from Joshua to 2 Chronicles, which, with the rest of his work, were printed together in 1537 in a complete English Bible, the other books being translated by Miles Coverdale and Thomas Matthew. This work was dedicated to Henry VIII. and Queen Jane, and sanctioned by the king, although it was the same version of the New Testament condemned eleven years before by Henry. Thomas Matthew's name appeared on the title-page as translator, but it has been learned that this was a pseudonym for John Rogers, Tindale's friend, who had general supervision of the work. Royal sanction was in this roundabout way procured for Tindale's work, which, under the title of Matthew's Bible, was the first authorized English Bible.

Importance of Tindale's Work.

Tindale's scholarship enabled him to familiarize himself with the Hebrew and Greek texts, and his version had therefore greater accuracy and freshness than could be attained by dependence upon the Vulgate or any other translation. His success, however, in producing an impressive and beautiful rendering was most of all attributable to his own wonderful English style. We can see this style in the New Testament and the Pentateuch and historical books, which are substantially to-day as he rendered them, for all revision has only affected details, and has not transformed the structure, rhythm, or choice of words in any radical measure.

When we turn to his own writings, such as letters, prefaces, and introductions to the separate books, we find there the same noble, serious, vivid, and forceful traits which he communicated to the English Bible. It is to the high praise of revisers who came after him that their appreciation of his marvelous writing prevented them from marring it. The English Bible is the creation of that earnest, devout man of genius, William Tindale; and it is one of the greatest memorials that any one man has ever left of himself.

Some Other Versions.

A number of versions intervene between the time of Tindale and the King James rendering of 1611, called the Authorized Version. Among them were the "Great Bible," so called because of its size, started at Paris, but finally printed in England in 1539. Copies of this were by order of the government distributed among the churches and made accessible to all who wished to read them. During the reign of Queen Mary the reformers were persecuted and compelled to leave England (1553–58). Some of them, settling in Geneva, issued an English New Testament there in 1557 and the whole Bible in 1560. This Geneva Bible had a marginal commentary, and divided the chapters into verses; and, since it was a well-printed small book, it grew rapidly in popular favor.

Eight English bishops in 1568 produced the Bishops' Bible; but it was a costly work, and, though it had the sanction of the Church, never was generally circulated. After the Reformation the Catholics in turn sought refuge abroad, and at Rheims and Douai in France English seminaries were founded to train young men for the priesthood of the Roman Church. At Rheims in 1582 an English New Testament was issued, and in 1609 at Douai the Old Testament was published. The Catholic English Bible is therefore called the Douai Bible. As the Vulgate was the standard for Catholics, the Douai version follows it closely, and partly on this account lacks the freedom and power which Tindale's rendering secured.

Authorized Version.

James I. in 1604 was petitioned by the Puritan party to give his preference to the Geneva Bible over the Bishops' Bible, which the regular Churchmen accepted. To satisfy both wings of the Church, the king suggested a new revision, which all might share in and all would welcome. Work upon this was not begun until 1607, when six companies, each composed of nine scholars, sitting at Westminster, Oxford, and Cambridge, undertook the task. In each place two companies met, one to work upon the Old Testament, one upon the New Testament. These scholars had the advantage of favorable conditions and royal sanction, and brought to their labors sound learning and earnest minds. Most of all, however, lay at their service the splendid results of their predecessors, and, with careful comparison of all existing versions and constant reference to the Greek and English texts, they at length finished the revision in 1611. This version is a great English classic, and has had important influence upon the language as well as upon the spiritual life of all English-speaking peoples.

The Revised Version.

This King James' revision has always been spoken of as the Authorized Version, and, though the Revised Version of 1870–85 has obtained a quite general acceptance and wide use, the older version still keeps its place of primacy as the English Bible. The Revised Version was necessary by reason of the great advance in scholarship in the two and a half centuries since 1611. Besides, important manuscripts of the Scriptures had been discovered, which shed more light upon their meaning. This revision was done by a British and an American Committee of revisers. The Americans acted only as an advisory board to supplement the work of the British committee. Their suggestions were not always accepted, and in 1901 the surviving members of the American body issued an American Standard Version, which embodies the changes rejected by the British revisers. This is therefore the latest revision of the Bible, and has many excellent features that make it

more intelligible than the Authorized Version to the ordinary reader.

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1. By whom were Anglo-Saxon versions made? Were any complete? 2. Name the century of Chaucer and Wiclif, and tell the state of English then. 3. From what tongue was Wiclif's translation made? 4. Why was it unsatisfactory? 5. Give the order of the books Wiclif worked upon, and date of completion. 6. Name Wiclif's coworker and what he translated. 7. Date of completed Bible? 8. Reasons for Purvey's revision? 9. Was Wiclif's version widely used? 10. Name causes for Tindale's version. 11. Tell something of Tindale. 12. What experiences did he have? 13. How did he fare on the Continent? 14. Where was his New Testament printed? When? 15. Describe the reception of the book. 16. What was Tindale's fate? 17. Name other books he translated. 18. How much of his work was in Matthew's Bible? 19. Did it have royal sanction? 20. Two chief reasons for success of Tindale's version. 21. How much of it remains in our Bible? 22. Name three other versions. 23. What is the Douai Bible? 24. What is the King James' or Authorized Version? 25. Give its origin. 26. Its place in English literature. 27. Why, then, did we need a Revised Version? Tell something about it. 28. Reasons for the American Standard Revision.

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